THE MIRROR OF MARTYRS:

THE

First and Second Part.

Lively expreſſing (in a ſhort View) the force of their Faith, the fervency of their Love, the wiſdom of their Sayings, the patience of their Sufferings, *&c.*

With their Prayers and Preparation for their laſt farewell,

Whereunto are added Two godly Letters written by Maſter *Bradford.*

The Sixth Edition.

REVEL. XII 11.

They loved not their lives unto the death.

LONDON:

Printed for *R. Roberts*, and are to be ſold by moſt Bookſellers in *London.* 1685.

To the Right Worſhipful, the Maſters, Wardens, and Aſſiſtants of the Worſhipful Company of the Drapers, London: Clement Cotton, *a Brother of, and a Well-willer to that worthy Fraternity, wiſheth much and long proſperity.*

Worſhipful and Beloved,

YOU were pleaſed at the requeſt of my much Honoured Good Friend, Sir *Allan Cotton*, then Lord Mayor of *London* (whoſe Vertues and Worth deſerve a laſting Memory), lovingly to admit me a Member of your Society; ſince which time you have afford-

ed unto me your kind assistanc
towards the accomplishment of
Work I had then in hand, whic
in time convenient shall (Go
willing) be truly and thankfull
re-acknowledged.

Now if to these former Fa
vours, your Worships shall fo
the present vouchsafe to add
Third; namely, to permit thi
small Volume, intituled, *Th*
Mirror of Martyrs (being th
Fruits of some spare hours) t
pass abroad into the World un
der your patronage and protecti
on, I shall hold my self yet fur
ther obliged unto you all, and
will endeavour ever to re
main,

Your Worships

Lond. July 10.
1628. *In all due Observance*

CLEMENT COTTON

Preparation to Martyrdom.

HE *that means to be a Martyr of Christ, in giving his life for his truth, must*

1. *Cast his accounts what his profession of the Gospel may cost him ere he die,* Luke 14.

2. *Let him labour for a sound judgment in matters of Faith; for of a firm belief of the truth, will follow an undaunted confession of the same,* Rom. 10. 2 Cor. 4. 13.

3. *He must be well exercised in the continual practice of mortification. The mortified man is the likeliest to make a Martyr. He that will be a Martyr, let him endeavour daily to deny himself in small things; yea, in many lawful things: for*

he that cannot deny himſelf in ſmall things, how ſhall he be able to deny himſelf in the greater?

Encouragement to ſuffer the pain and trial of Martyrdom.

1. *THe conſtancy of Martyrs is not to be aſcribed to any natural power of their own, but unto the power of God's holy Spirit, who comforteth and encourageth them in all their ſufferings.*

2. *In ſuffering death, they have Jeſus their Captain going before them, and leading them the way,* Heb. 12. 2.

3. *The pain of Martyrdom, tho it be ſharp, yet it is but ſhort and light in regard of the immortal weight of glory,* 2 Cor. 4. 18. *After a bitter Breakfaſt follows a joyful Dinner, as the Martyrs were wont to ſpeak.*

4. *To ſuffer for Chriſt is a precious gift; ſuch as is denied to the Angels of Heaven, as one ſaith.*

5. *The blood of the Martyrs is the ſeed of the Church: a great encouragement*

ment to ſuffer the more courageouſly.

6. *They loſe only a ſhort natural life to gain a life eternal. Their life may be taken from them other ways by many and ſundry means; but this way they are ſure to go to Heaven on Horſe-back, as it were, as holy* Bradford *in one of his Letters ſaith.*

Seeing then we ſhall be endued with power from on high:

Have ſuch a Captain and General as Chriſt is, to lead us the way:

Seeing the after-joy exceedingly exceedeth the preſent pain:

And that it is not an honour conferred upon all, to go to Heaven in this fiery Chariot:

As alſo that the following fruit is of ſuch ſingular conſequence:

And that we cannot more glorifie God than in beſtowing our lives this way:

Let us not be daunted either with the terrors of the Adverſaries, or of their cruelties; but rather ſo ſanctifie the Lord God in our hearts, as in ſuffering according to his will, voluntarily yield up and commit our ſouls unto him in well-

doing, as into the hands of our faithful Creator; knowing that at the laſt Day he will reſtore us our bodies again united to our ſouls, in a far more glorious manner than any tongue or pen of man is able to expreſs.

21:1:64

To

To all such as from a true heart delight to see the mighty power of Christ magnified in his Martyrs Salvation.

DEAR Christian Reader, who either wanteſt leiſure to read, or ability to buy that rich and plentiful Store-Houſe of Story, Doctrine, and Comfort, the *Acts* and *Monuments*, penned by the moſt innocent-hearted man of God, and true *Nathaniel*, Maſter *John Fox*: and yet knowing the incomparable worth of the things contained therein, doſt often wiſh thy ſelf ſome of that precious ſtore for thy preſent uſe: Lo here, a Mirror fetched thence, which howſoever, in regard of the ſmalneſs, it cannot ſhew thee all; yet mayeſt thou

here behold the choice of many memorable things, which will yield thee ſound comfort, and profitable delight.

Accept then (good Reader, I pray thee, inſtead of the greater) this little Inſtitution of a Chriſtian Martyr, with the ſame mind with which it is now offered unto thee, and uſe it to the ſame end for which it vvas at the firſt framed into this ſo ſmall a Volume: and if in reading the whole, or any part thereof, thou, or any of thine, do reap but the leaſt good, be thankful therefore to thy good God, and help me vvith thy prayers.

21:1:64.

Thine ever in Chriſt,

C. C.

A Preamble before the Book.

HAppy, happy, yea thrice and everlaſtingly happy is that Soul which by Faith feels it ſelf hand-faſted unto Chriſt! Tho it meet with a proſperous eſtate in this world, it eaſily ſwells not: and if it meet with the adverſe things of the world, it eaſily quails not: For it hath the Word of Chriſt, and the Spirit of Chriſt reſiding and dwelling in it. She is not to learn in whom ſhe hath believed; nor can ever finally be forced from believing. Bring her to trial, and prove whether of the two, Chriſt *or* Belial, *ſhe will imbrace: offer her Gold to forgo* Chriſt, *ſhe greatly contemns it: Let the mighty terrifie with threats, ſhe fears not their fear, nor is careful upon peril of*

of life, to give them a direct answer: She regards not whippings, she dreads not rackings: upon honourable conditions she esteems the Prison a Palace, Fetters of Iron Ornaments of fine Gold, the darkest dungeon a delightsome dwelling: Rather than she will violate the chastity of her Faith *to* Christ, *her only* Spouse, *she will willingly endure heading, and hanging; yea, burning, and broiling. In a word, nothing can be able to separate this sweet Soul from that love of God to her which is in Christ Jesus her Lord Now the Image of such a soul who desires to see, and by sight thereof to be transformed into the same Image: let him often with a spiritual eye, pry into this* Mirror of Martyrs *following: Where he shall behold their Faith victorious, their Hope lively, their Peace passing all understanding, their Joy unspeakable and glorious; their prayers full of Fervour, their lives full of Beauty, their ends full of Honour:* This Honour have all his Saints.

Th. Jan. 21. 1864.

THE

THE MIRROR OF THE MARTYRS:

Lively expreſſing and ſhewing (in a ſhort Vievv) the force of their Faith, the fervency of their Love, the vviſdom of their Sayings, the patience of their Sufferings, their Conſtancy, Comforts, and ſvveet Meditations in the midſt of all their Conflicts, *&c.*

Biſhop *Hooper.*

THE godly Biſhop *Hooper* being brought unto the place where he ſhould ſuffer, ſeeing a Pardon lying upon a Stool, to be rendred unto him, if he ſhould recant, cried to them that ſtood by, *If you love my ſoul, away with it.*

A blind boy being ſuffered to come unto him (after much intreaty) to confer with him: Maſter *Hooper* hearing his talk, the water ſtood in his eyes: *Ah poor Boy*, ſaid he, *God hath taken from thee the ſight of thy bodily eyes, for what cauſe he beſt knoweth; but he hath given thee another ſight much more precious; for he hath endued thy ſoul with the Eye of Knowledg and Faith. God give thee Grace, that thou loſe not that ſight; For then ſhouldſt thou be blind both in body and ſoul.*

The day before his Martyrdom, he ſpent the moſt of the day in Prayer, unleſs any were licenſed to ſpeak with him, amongſt the which Sir *Anthony Kingſton* was one; who being brought into his Chamber, found him at prayer, and at the firſt view of him, burſt forth into tears. Maſter *Hooper* on the ſudden knew him not. Then ſaid Sir *Anthony, Why (my Lord) know you not me, an old friend of yours*, Anthony Kingſton?

Yes, Maſter Kingſton, *I know you well*, ſaid Maſter *Hooper, and I am glad to ſee you in good health, and do praiſe God for it.*

Kingſton. *But I am ſorry to ſee you in this caſe; For as I underſtand, you are come hither to die: But (alas) conſider that Life is ſweet, and Death is bitter. Therefore ſeeing Life may be had, deſire to live; for Life hereafter may do good.*

Hooper.

Hooper. *Indeed it is very true, Mr.* Kingſton, *I am come hither to die, and to end this Life here, becauſe I will not gain-ſay the former truth I have heretofore taught in this Dioceſs amongſt you: And I thank you for your friendly counſel, tho not ſo friendly as I could have wiſhed it. Life indeed is ſweet, and Death is bitter; but (alas) conſider that the Death to come is more bitter, and the Life to come more ſweet. Therefore for the deſire and love I have to the one, and the fear and terror I have of the other, I do not ſo much regard this Death, nor eſteem this Life; but have ſetled my ſelf, through the ſtrength of Gods Spirit, patiently to paſs thorow the Torments and Extremities of the fire now prepared for me, rather than to deny Gods Word and Truth.*

The night before he ſuffered, his deſire was to go to bed that night betimes, ſaying, *That he had many things to think on*: And ſo did at five of the Clock, and ſlept one ſleep ſoundly, and beſtowed the reſt of the night after in prayer. Being got up in the morning, he deſired that none ſhould come unto him, that he might be ſolitary till the hour of his death.

Th. 21 Jan. 1864

Biſhop *Ridley.*

WOrthy Biſhop *Ridley* going to his burning at *Oxford*, looking back, eſpied Maſter *Latimer* coming after; to whom

whom he ſaid, *Oh, be you there? Yea* (ſaid Father *Latimer*) *have after as faſt as I can.* Being come to the Stake, he ran to Maſter *Latimer*, imbraced him, and kiſſed him, and (as they that ſtood near reported) comforted him, ſaying, *Be of good comfort, Brother; For God will either aſſwage the fury of the fire, or elſe ſtrengthen us to abide it.*

Being at the Stake, he held up both his hands to Heaven, and ſaid, *O Heavenly Father, I give thee moſt hearty thanks, that thou haſt called me to be a Profeſſor of thee, even unto death.*

A Faggot being brought, which was kindled with fire, and laid down at Maſtet *Ridleys* Feet, Father *Latimer* ſpake on this manner to him: *Be of good comfort* (Maſter *Ridley*), *and play the man: We ſhall, by Gods Grace light ſuch a candle this day in* England, *as I truſt ſhall never be put out.*

By reaſon the fire was ill made, Maſter *Ridley* continued long in his torments, in ſo much as he often cried, *I cannot burn; For Chriſts ſake let the fire come to me: Lord have mercy upon me; let the fire come to me; I cannot burn.*

Maſter *Ridley* before his Death, entreating earneſtly upon his knees to ſpeak but two or three words, had his mouth ſtopped by the Bayliff and Vice-chancellor, with this *Item*, That if he would revoke his erronious Opinions, and recant, he ſhould have liber-

ty,

ty, not only ſo to do, but alſo the benefit of a Subject, to wit, his Life. Not otherwiſe, ſaid Maſter *Ridley* ? No, ſaid the Vice-chancellor : Therefore if you will not ſo do, there is no Remedy, but you muſt ſuffer for your deſert. Well, ſaid Maſter *Ridley*, *So long as breath is in my body, I will never deny my Lord Chriſt, and his known Truth. Gods will be done in me.* And with that he roſe up, and ſaid with a loud voice, *Well, then I commit our Cauſe to Almighty God, which ſhall indifferently judg all.*

Mr. *John Philpot.*

THE valiant Servant of Chriſt, Maſter *John Philpot*, having the news of his Death brought him by one of the Sheriffs men, That he muſt the next day be burnt at a Stake, ſaid, *I am ready. God grant me ſtrength, and a joyful Reſurrection.* And ſo went to his Chamber, and poured out his Spirit unto the Lord, giving him moſt hearty thanks, that he had made him worthy to ſuffer for his Truth.

As he was entring into *Smithfied*, the paſſage was ſomewhat foul, and Two Officers took him up to bear him to the Stake. Then he ſaid merrily, *What ! will ye make me a Pope ? I am content to go to my journeys end on foot.* But firſt coming in *Smithfield*, he kneeled down there, ſaying theſe words, *I will pay my Vows to thee*, O Smithfield.

John

John Bradford.

HOLY *Bradford* having news brought him in great haſte by the Keepers Wife of the * *Compter*, that he In *Bread ſtreet*. ſhould be burned the next day, and that his Chain was a buying: With that put off his Cap, and lifting up his eyes to Heaven, ſaid, *I thank God for it: I have long looked for this time, and therefore it cometh not to me now ſuddenly, but as a thing expected every hour. The Lord make me worthy thereof.* After which he went alone, and prayed ſecretly a long time.

A little before they carried him from the *Compter* to *Newgate*, he made a notable prayer of his farewel, with ſuch plenty of tears, and abundance of the Spirit of prayer, that it raviſhed the minds of the Hearers.

Alſo when he ſhifted himſelf with a clean ſhirt that was made for his burning, he made ſuch a Prayer of the Wedding-Garment, rhat ſome there preſent ſo admired him, that their Eyes were no leſs thorowly occupied in beholding him, than their Ears gave place to the hearing of his prayers.

At his departing the Chamber he made in like ſort a prayer, in which he vehemently deſired of God, that his words might not be ſpoken in vain.

His

His Behaviour at his Death.

MAſter *Bradford* coming to the Stake, fell flat upon his face, praying the ſpace of one minute of an hour: The Sheriff willed him to make an end, becauſe the preſs was great. At that word, ſtanding upon his feet, he took a Fagot in his hand and kiſſed it, and ſo likewiſe the Stake: ſo putting off his Raiment, he went to the Stake, holding up his hands, and caſting up his countenance to Heaven, ſaid thus, *O* England, England, *Repent thee of thy ſins, Repent thee of thy ſins*, &c.

To the young man that ſuffered with him, he ſaid, *Be of good comfort, brother, for we ſhall have a merry ſupper with the Lord this night*; and ſpake no more words that any man heard; but embracing the Reeds, ſaid thus, *ſtrait is the way, and narrow is the Gate that leadeth unto Life eternal, and few there be that find it.*

Mr. *William Tims.*

WIlliam *Tims* being convented before Biſhop *Bonner* and *Wincheſter*; *Tims* (ſaid the Biſhops), *thou haſt a good freſh ſpirit*; *it were well if thou hadſt Learning to thy Spirit.* *Yea (my Lord)* ſaid *Tims*, *and it were well alſo, that as you be learned men, ſo ye had a good Spirit to your Learning.*

Biſhop

Biſhop *Latimer.*

REverend *Latimer* writes thus to Biſhop *Ridley*, Lo, Sir, I have blotted your papers, and plaid the fool egregiouſly: but ſo I thought it better than not to fulfil your Requeſt at this time. Pardon me, and pray for me. *Pray for me, pray for me, I ſay; For I am ſometimes ſo fearful, that I could creep into a mouſe-hole: Sometimes God doth viſit me again with his comforts. So he is coming and going, coming and going, to teach me to know mine own infirmity, that I might thank him who is worthy, leſt I ſhould rob him of his Glory, as many do, and almoſt all the World.*

The Three Requeſts which Father Latimer *was wont to make.*

THE firſt was, That as God had appointed him to be a Preacher of his Word, ſo alſo he would give him Grace to ſtand to his Doctrine unto the Death; *And that he might give his * heart-blood for the ſame.*

* *His blood violently guſhed out of his heart at his burning at* Oxford.

The ſecond was, That God of his mercy would reſtore his Goſpel to *England* once again: And theſe words, *once again, once again,* he did ſo inculcate and

and beat into the Ears of the Lord, as tho he had ſeen God face to face, and would have no nay.

His third Requeſt was for the Lady *Elizabeth*, our late Soveraign, whom in his prayer he was wont to name, *and even with tears begged of God, that ſhe might live to be a comfort to this comfortleſs Realm.*

Biſhop *Ridley.*

RIdley writes thus in a Letter to *Bradford*, We look every day to be called on: I ween I am the weakeſt many ways of our Company; and yet I thank our Lord God and Heavenly Father through Chriſt, *That ſince I heard of our dear brother* Rogers *departing, and his ſtout confeſſion of Chriſt and his Truth even unto death, mine heart, bleſſed be God, rejoiced ſo in it, that ſince that time (I ſay) I never felt any lumpiſhneſs, nor heavineſs of heart, as I grant I have felt ſometimes before. O good brother* Bradford, *bleſſed be God for thee, and bleſſed be the time that ever I knew thee.*

John Rogers.

MAſter *Rogers*, that morning he ſhould be burned, being in a ſound ſleep, was hardly awaked with much ſhogging; when the Keepers wife came ſuddenly up to give

give him warning of his burning. At length being awaked, and bid to make haſte, *Nay then* (ſaid he) *and if it be ſo, I ſhall not need to tye my points.*

The *Sunday* before he ſuffered, he drank to M. *Hooper*, being then in a Chamber underneath him in *Newgate*, and bade them commend him to him, and to tell him, *That there was never little fellow would better ſtick to a man than he would ſtick to him*; ſuppoſing they ſhould have been burned together.

Lawrence Saunders.

MAſter *Saunders* at the time of his firſt examination before *Stephen Gardiner*, reported to his bed-fellow that lay with him the night following, *That in the time of his Examination, he was ſo wonderfully comforted, that he not only in his ſpirit, but alſo in body received a certain taſte of that Holy Communion of Saints, whilſt a moſt pleaſant refreſhing iſſued from every part and member of his body, unto the ſeat of the heart, and from thence did ebb and flow to and fro unto all the parts again.*

In a Letter to his Wife; 'Fain would this 'fleſh make ſtrange of that which the ſpirit 'doth embrace. Oh Lord, how loath is 'this loitring ſluggard to paſs forth into Gods 'path! It fancieth, forſooth, much fear of 'Fray-bugs: and were it not for the force of 'Faith,

'Faith, which pulleth it forward by the 'Reins of Gods moſt ſweet promiſe; and 'Hope which pricketh on behind, great ad-'ventures there would be of fainting by the 'way. But bleſſed, and everlaſtingly bleſſed 'be that Heavenly Father of ours, who in 'his Chriſt, our All-ſufficient Saviour, hath 'vouchſafed to ſhine in our hearts, by the 'light of his Knowledg in the Face of Jeſus 'Chriſt.

His Wife coming to viſit him in Priſon, was forbidden to enter the Priſon; by reaſon whereof the Keeper took the little babe ſhe had in her arms, and carried him to his Father. *Laurence Saunders* ſeeing him, rejoiced greatly, ſaying, 'That he eſteemed 'more of ſuch a Boy, than if 2000 l. ſhould 'be given him. And to the ſtanders by, which praiſed the goodneſs of the child, he ſaid, 'What man fearing God, would not 'loſe his Life preſently, rather than by pre-'ſerving it here, he ſhould adjudg this Boy 'to be a Baſtard, and his Wife an Whore, 'and himſelf an Whoremonger? Yea, were 'there no other cauſe why a man of my E-'ſtate ſhould loſe his Life, yet who would 'not give it, to avouch this Child to be le-'gitimate, and his marriage to be lawful and 'holy?

Being come to the Stake where he was burned, he fell proſtrate to the ground, and prayed; And riſing up again, he took the Stake

Stake in his arms, to which he ſhould be chained, and kiſſed it, ſaying, 'Welcome 'the Croſs of Chriſt; Welcome Everlaſting 'Life.

Robert Glover, Gent.

MAſter *Glover*, a day or two before he ſhould be burnt, felt his heart ſo lumpiſh and heavy, that he found in himſelf no aptneſs nor willingneſs to die, but rather a dulneſs of Spirit, full of much diſcomfort to bear the bitter Croſs of Martyrdom ready now to be laid upon him. Whereupon, fearing in himſelf leſt the Lord had utterly withdrawn his wonted favour from him; he made his moan to one *Auguſtine Bernhere*, his dear friend; ſignifying unto him how earneſtly he had prayed unto the Lord, and yet could receive no motion nor ſence of any comfort from him.

To whom the ſaid *Auſten* anſwering, deſired him patiently to wait the Lords leiſure, howſoever his preſent feeling was; and to play the man; nothing doubting but the Lord in due ſeaſon would ſatisfie his deſire with plenty of Conſolation, whereof he ſaid, He was right certain and ſure. And therefore deſired him whenſoever any feeling of Gods heavenly mercies ſhould begin to touch his heart, that he would give him ſome ſign thereof.

The

The next day, when the time of his Martyrdom was come, and as he was going to the Stake, and come to the ſight of it, albeit all the night before praying for comfort and courage, he felt no anſwer of his prayer; ſuddenly he was ſo mightily repleniſhed with the comfort of God's Holy Spirit, and Heavenly Joys, thar he cried out, clapping his hands to *Auſten*, ſaying theſe words, *He is come*, Auſten, *he is come, he is come*; and that with ſuch joy and alacrity, as one ſeeming rather to be riſen from ſome deadly danger to liberty of life, than as one paſſing out of this World by any pains of death.

Mr. *John Lambert.*

John Lambert having his nether parts conſumed with fire, lifting up ſuch hands as he had, and his fingers ends flaming with fire, cried to the people, *None but Chriſt, None but Chriſt.*

Adam Damplip.

THis good man being advertiſed by his Keeper, that his Execution drew near, was never ſeen to quail, but was as merry, and eat his Supper that night as chearfully as ever he did in all his life; at which the Keeper, and the reſt of the Priſoners wondering, asked him how he could take ſuch news ſo

chearfully? 'Ah, my Maſters (*ſaid he*), do 'ye think I have been thus long God's Pri-'ſoner in the *Marſhalſey*, and have not yet 'learned to die? Yes, yes; I doubt not but 'God will ſtrengthen me therein.

Kerby, Martyr.

ONE *Kerby* being counſelled by Maſter *Winkefield* to pity himſelf, and to take no more upon him than he ſhould be able to perform. The fire (ſaith he) is hot, the terror is great, the pain will be extreme, and life is ſweet. To whom *Kerby* anſwered, 'Maſter *Winkefield*, be at my burning, and 'you ſhall ſay, There ſtandeth a Chriſtian 'Soldier in the fire. For I know, that Fire, 'and Water, Sword, and all other things 'are in the hands of God, who will ſuffer 'no more to be laid upon us than he will 'give ſtrength to bear.

The Speech of Roger Clarke, *burned at the ſame time.*

FIght (ſaid he) *for your God; for he hath not long to continue.*

Thomas Bilney.

MAſter *Thomas Bilney* being put in mind, That tho the fire which he ſhould ſuffer the next day, ſhould be of great heat unto

unto his body, yet the comfort of God's Spirit ſhould cool it, to his everlaſting comfort and refreſhing. At theſe words, puſſing his finger towards the flame of the Candle then burning before them (as alſo he divers times did), and feeling the heat thereof; 'O (*ſaid he*) I feel by Experience, and 'have known it long by Philoſophy, That 'fire by God's Ordinance is naturally hot; 'but yet I am perſwaded by God's Holy 'Word, and by the Experience of ſome ſpo-'ken of in the ſame, that in the flame they 'felt no heat, and in the fire they felt no 'conſumption. And I conſtantly believe, 'that howſoever the ſtubble of this my body 'ſhall be waſted by it, yet my ſoul and ſpirit 'ſhall be purged thereby. A pain for the 'time; after which notwithſtanding follow-'eth unſpeakable Joy. And then treated notably upon the firſt and ſecond Verſes of the 43*d* Chapter of *Eſaias*; which ſentences, for the joy and comfort ſome of his friends took in them, cauſed them to be fair written out; the comfort whereof they left not to their dying day. The ſaid *Bilney* being viſited by certain of his friends the night before he ſuffered, they found him eating an Alebrew, with ſuch a chearful heart and quiet mind, as made them wonder thereat, ſaying, They were not a little glad to ſee him at that time ſo chearfully to refreſh himſelf. To whom he made this anſwer, 'O (*ſaid he*) 'I follow the Example of the Husbandmen

'in the Country, who having a ruinous 'houſe to dwell in, do yet beſtow coſt ſo 'long as they remain in it, to uphold the 'ſame: And ſo do I now with this ruinous 'houſe of my body, refreſhing the ſame, 'as you ſee, with theſe good Creatures of 'God.

James Baynam.

THis *Baynam*, as he ſtood at the Stake, in the midſt of the flaming fire, which fire had half conſumed his arms and his legs, he was heard to ſpeak theſe words, 'O ye Papiſts, behold, ye look for Miracles, 'and here ye may ſee a Miracle; for in this 'fire I feel no more pain than if I were in a 'bed of Down; but it is to me as ſweet as a 'bed of Roſes.

Henry Voes.

THE like ſpeech I find of a young man burnt at *Bruxes*, who when the fire was kindled at his feet, ſaid, '*Methinks you ſtrew Roſes under my 'feet.*

Hugh Laverocke.

THis *Laverocke*, a lame Cripple, and *John Apprice*, a blind man, being chained both of them to the Stake, *Laverocke* caſting away

away his Crutch, and comforting his fellow-Martyr, ſaid, *Be of good comfort, my brother; for my Lord of* London *is our good Phyſician: He will ſhortly cure us both; thee of thy blindneſs, and me of my lameneſs.*

William Hunter.

William Hunter, Apprentice, of the age of Nineteen years, ſtanding at the Stake, ſaid, *Son of God ſhine upon me*; and immediately the Sun in the Element ſhone out of a dark Cloud (for it was a gloomy day) ſo full in his face, that he was conſtrained to turn his face another way. The ſaid *William Hunter* being brought down from *London* to be burnt, remained by the way two days at *Burntwood*, whither his Father and Mother came to comfort him; who heartily deſired of God, that he might continue in the good way he had begun unto the end. And his Mothrr ſaid unto him, That ſhe was glad ſhe was ever ſo happy as to bear ſuch a Son, who could find in his heart to loſe his life for Chriſt's ſake. Then ſaid *William* to his Mother; *For my little pain which I ſhall ſuffer, which is alſo but for a moment, Chriſt hath promiſed me, Mother* (ſaith he), *a Crown of Life. And may not you be glad of that Mother?* With that his Mother kneeled down on her Knees, ſaying, *I pray GOD*

ſtrengthen thee, my Son, unto the end. And I think thee as well beſtowed as any Child that ever I bare. At which words Maſter *Higbed* (one that was then to ſuffer for the ſame cauſe) took her in his arms, I rejoice much to ſee you in this mind; and you have good cauſe ſo to do.

Robert Samuel.

MAſter *Robert Samuel*, Miniſter, was kept in ſtraight Priſon by the Biſhops Chancellor of *Norwich*; wherein he was chained bolt-upright to a great Poſt, in ſuch ſort, that ſtanding only on tip-toe, he was fain to ſtay up the whole poize of his body thereby. And to make amends, they added a far greater torment, keeping him without meat and drink; whereby he was miſerably vexed with hunger and thirſt; ſaying, That he had allowed him every day two or three mouthfuls of bread, and three ſpoonfuls of water, rather to reſerve him to further torment, than to preſerve his life. O the worthy conſtancy of the Martyr! O pitileſs hearts of the Papiſts, worthy to be complained of before God and Nature! O the wonderful ſtrength of Chriſt in his Martyrs! How oft times would he have drunk his own water! but his body was ſo dried up with long emptineſs, that he was not able to make water, no not ſo much as one drop.

Now

Now after he had been thus long famiſhed with hunger (ſee a ſtrange thing that hapned to him, of which himſelf was the reporter), he fell, as it were, into a ſlumber; at which time one clad all in white ſeemed to ſtand before him; which miniſtred comfort unto him by theſe words; *Samuel, Samuel, be of good cheer, and take a good heart unto thee; for after this day thou ſhalt never hunger nor thirſt.* Which thing came even to paſs accordingly: For ſpeedily after he was burned; and from that time till he ſhould ſuffer, he felt neither hunger nor thirſt.

Cutbert Simſon, Deacon.

Cutbert Simpſon's patience was thus commended by Biſhop *Bonner*: Ye ſee, ſaith *Bonner*, what a perſonable man this is: And touching his patience, I ſay unto you, That if he were not an Heretick, I would affirm, That he were a man of the greateſt patience that ever yet came before me: For I tell you, he hath been thrice racked in one day. Alſo in my houſe he hath felt ſome ſorrow; and yet I never ſaw his patience broken.

The day before he was condemned (being in the ſtocks in the Biſhops Cole-houſe), *Cloney*, his Keeper, came in with the Keys about Nine of the Clock at night, after his uſual manner, to view his priſon, and to ſee whe-

ther all were preſent; who when he ſpied the ſaid *Cutbert* to be there, departed again, locking the doors after him.

Within two hours after, at Eleven of the Clock towards midnight (whether awake or in a ſlumber I cannot ſay) he heard one coming in, firſt opening the outward door, then the ſecond, and after the third door; and ſo looking in to the ſaid *Cutbert*, having no Candle nor Link that he could ſee, but giving a brightneſs and light moſt comfortable and joyful to his heart, ſaying *Ha* unto him, and departed away again. Who it was he could not tell; but this he declared four or five times with his own mouth to one Maſter *Auſten*, to his Wife, and *Thomas Samſon*, beſides many others in *Newgate*, a little before his death. At the ſight whereof he received ſuch a joyful comfort, that he alſo expreſſed no little joy and ſolace in telling of it.

John Rough.

MAſter *John Rough*, Miniſter, having been at the burning of one *Auſto*, in *Smithfield*, returning homeward, met maſter *Farrar*, a Merchant of *Halifax*, who asked, Where he had been? I have been, ſaith he, where I would not for one of mine eyes but I had been. Where have you been, ſaid Maſter *Farrar*? Forſooth, ſaid he, *I have been to learn the way.* And ſo told

told him the whole matter of the burning of *Auſto*; where ſhortly after he was burned himſelf.

Dr. *Rowland Taylor.*

MAſter Doctor *Taylor* being come to *Chelmsford*, in the way towards his martyrdom, was received there of the Sheriff of *Suffolk*, to conduct him to *Hadley* to be burnt. At Supper the Sheriff of *Eſſex* laboured him with might and main to have him return to the Unity of the Catholick Romiſh Church; affirming, that that which he ſpake proceeded of a good heart and good will towards him; and thereupon drank to him. The Yeomen of the Guard alſo ſaid, Upon that condition (maſter Doctor) we all drink to you. When they had all drank, and the Cup was come to him, he ſtayed a while, as one ſtudying what anſwer he might give. At length he ſpake thus to them: Maſter Sheriff, and my Maſters all, I heartily thank you of your good will. I have given ear to your words; and to be plain with you, I do perceive that I have been deceived my ſelf, and am like to deceive a great many at *Hadley* of their expectation. At which ſpeech they all rejoiced: Yea, good Maſter Doctor, ſaid the Sheriff, it is the comfortableſt word you ſpake yet. Why ſhould ye caſt away your ſelf in vain? Play a wiſe mans part, and I dare warrant you you ſhall have fa-

vour. And then they began to pray him to explain his meaning further unto them.

Then ſaid Doctor *Taylor*, I will tell you how I am deceived my ſelf, and how I think I ſhall deceive a great many: *I am, as you ſee, a man that hath a great Carkaſs, which I thought ſhould have been buried in* Hadley-Church-yard, *had I died in my bed, as I well hoped I ſhould have done: but therein I ſee I was deceived. And there are a great many of worms in* Hadley-Church-yard, *that ſhould have had jolly feeding upon this Carkaſs, which they have long looked for. But now I know we be deceived, both I and they: for this Carkaſs muſt be burnt to aſhes; and ſo ſhall they loſe their bait and feeding which they expected.*

The ſame morning in which he was called up by the Sheriff to go to his burning, about three of the Clock in the morning, being ſuddenly awaked out of his ſound ſleep, he ſat up in his bed, and putting on his Shirt, he had theſe words; ſpeaking ſomewhat thick, after his accuſtomed manner; *A horſon thieves, Ah horſon thieves; rob God of his honour, rob God of his honour!*

Being riſen, and tying his points, he caſt his arms about a balk which was in the Chamber, between Maſter *Bradford's* Bed and his, and claſping his hands about it, *O Maſter* Bradford (ſaith he), *what a great ſwing ſhould I give if I were hanged?*

Being

Being come within two miles of *Hadley*, he desired to light off his Horse to make water. Which done, he leapt, and fetcht a frisk or twain, as men commonly do in dancing. Why, Master Doctor, said the Sheriff, how do you now? Well, I thank God, Master Sheriff (said he); never better: *For now I know I am almost at home; I lack but two Stiles to go over, and I am even at my Father's house.* But, Master Sheriff, shall we not go thorow *Hadley*? Yes, you shall, said the Sheriff.

Then said he, *O God, I thank thee, that I shall yet once ere I die, see my flock whom thou, Lord, knowest I have most dearly loved, and truly taught. Good Lord bless them, and keep them stedfast in thy Truth.*

At the time of his degrading by Bishop *Bonner*, being furnished fully with all his Attire, according to their ridiculous custom, he set his hands by his side, walking up and down, and said; *How say ye now, my Lord, am I not a goodly Fool? How say ye, my Masters? If I were now in* Cheap, *should I not have Boys now to laugh at these apish Toys, and toying Trumperies?* When all his Trinkets were taken from him, he said, *Good Lord deliver me from you*: And going from them up to his Chamber, he said, *Good Lord deliver me from you; good Lord deliver me from you.*

John Leaf.

THis *John Leaf*, an Apprentice to one *Humphrey Gawdy*, Tallow-Chandler, who was burned with Maſter *John Bradford*, had two Bills ſent him into the *Compter* in *Breadſtreet*, after his Judgment; the one containing a Recantation, the other his Confeſſion; to know to which of them he would ſubſcribe. Hearing firſt the Bill of his Recantation read unto him (becauſe he could neither write nor read himſelf), that he refuſed; and when he heard the other read unto him, which he well liked of, inſtead of a pen he took a pin, and ſo pricked his hand, ſprinkled the Blood upon the ſaid Bill, willing the Reader thereof to ſhew the Biſhop that he had ſealed the ſame with his blood already.

Richard Woodman.

THE Conflicts which *Richard Woodman* had with the fear of Death, recorded in his own words; as followeth:

Then three days after, my Lord Chamberlain ſent three of his men to take me; whoſe Names were *Dean*, *Jeffrey* and *Francis*. I being at Plough with my folks, right in the way as they were coming to my houſe, leaſt miſtruſting them of all other, came unto

unto them, and asked them how they did? And they ſaid, they arreſted me in the King and Queens Name; and that I muſt go with them to my Lord *Chamberlain*, their Maſter; Which words made my fleſh to tremble and quake, in regard the thing was ſudden. But I anſwered them, that I would go with them. Yet I deſired them to go with me to my Houſe, that I might break my faſt, and put on ſome other Gear. And they ſaid I ſhould. Then I remembred my ſelf, ſaying in my heart, *Why am I thus afraid? They can lay none evil to my charge. If they kill me for well-doing, I may think my ſelf happy. I remembred how I was contented gladly to die before in that quarrel; and ſo have continued ever ſince; and ſhould I now fear to die? God forbid I ſhould; for then were all my labour in vain*

So by and by I was perſwaded, I praiſe God, conſidering it was but the frailty of my fleſh, which was loath to forgo my Wife, Children and Goods: for I ſaw nothing but preſent Death before mine eyes. And as ſoon as I was perſwaded in mine heart to die, I regarded nothing in this World, but was as merry, glad, and joyful, I praiſe God, as ever I was. This Battel laſted but a quarter of an hour; but it was ſharper for the time than Death, I dare ſay.

Maſter

Maſter *Glover.*

ROBERT *Glover* had a contrary effect in his troubles; as his own words teſtifie. After I came into priſon (ſaith he), and had repoſed my ſelf a while, I wept for joy and gladneſs my belly full, muſing much of the great mercies of God, and, as it were, ſaying thus unto my ſelf, *O Lord, who am I, on whom thou ſhouldeſt beſtow thus thy great mercy, to be numbred among thy Saints, which ſuffer for thy Goſpel ſake?* And ſo beholding on the one ſide my imperfection, unableneſs, ſinful miſery, and unworthineſs; and on the other ſide, the greatneſs of God's mercy, to be called to ſo high promotion; I was, as it were, amazed, and overcome for a while with joy and gladneſs, concluding thus with my ſelf in mine heart, *O Lord, thou ſheweſt power in weakneſs, wiſdom in fooliſhneſs, mercy in ſinfulneſs; who ſhall let thee to chooſe where and whom thou wilt? As I have ever zealouſly loved the profeſſion of thy Word, ſo have I ever thought my ſelf unworthy to be partaker of the Afflictions of the ſame.*

The ſame *Robert Glover* at one time was much diſcouraged by Satan not to perſevere in his ſuffering, ſuggeſting to him his unworthineſs to ſuffer for Chriſt and his Goſpel. But theſe his ſuggeſtions were thus repelled by him:

What

What were all thoſe whom God in former time choſe to be his Witneſſes? Were they not men ſubject to ſin and imperfection, as other men be? All we, *ſaith* John, have received of his fulneſs. *They were no bringers of any goodneſs to God; they were altogether receivers. They choſe not God firſt, but he choſe them: They loved not God firſt, but he loved them: Yea, when they were Enemies to him, and full of ſin. He is, and will be the ſame God ſtill: As rich in mercy, as mighty, as ready, as willing to forgive ſins now, without reſpect of perſons, as he was then: and ſo will be to the Worlds end, to all that call upon him. It is no Arrogancy nor Preſumption in any man to burthen God with his Promiſe; challenging his Aid and Aſſiſtance in all Perils and Dangers; calling upon him in the Name of Chriſt, for whoſe ſake whoſoever cometh to the Father is ſure to receive more than he can wiſh or deſire.*

I alſo anſwered the Enemy on this manner: I am a ſinner; and therefore unworthy to be a Martyr. *What then! muſt I deny God's Word becauſe I am a ſinner, and not worthy to profeſs it? What bring I to paſs in ſo doing, but adding ſin to ſin? What is a greater ſin than to deny the Truth of Chriſt's Goſpel? I might alſo by the like Reaſon forbear to do any of God's Commandments. When I am provoked to pray, the Enemy may ſay unto me; Thou art not worthy to pray; and therefore I ſhall not pray. I ſhall not forbear*

to ſteal, &c. becauſe I am not worthy to do any of Gods Commandments. Theſe be deluſions of the Devil, which muſt be overcome by continuance of Prayer, and with the Word of God, applied according to the meaſure of every mans gift.

George Wiſe-heart.

THis *Wiſe-heart*, a *Scottiſh* man (rightly ſo called in regard of that true Wiſdom of the Spirit wherewith his heart was filled), being come to the place of Execution, the Hangman came unto him upon his Knees, craving forgiveneſs of him. To whom he anſwered, *Come hither to me.* When he was come nigh him, he kiſſed his Cheek, and ſaid, *Lo here is a ſign that I forgive thee; my heart, do thine Office.* And by and by he was put upon the Gibbet, and martyred.

Walter Mill.

WAlter Mill, a *Scottiſh* Miniſter, being diſturbed in his Prayer in the time of his Examination, having ended the ſame, ſaid, We ought more to obey God than men. I ſerve one more mighty, even the Omnipotent Lord. And where ye call me Sir *Walter*, they uſually call me *Walter*, and not Sir *Walter*. I have been one of the Pope's Knights too long.

Being

Being threatned with the Sentence of Death; I know I muſt die once, ſaith he; and therefore as Chriſt ſaid to *Judas*, *Quod facis, fac citius.* Ye ſhall know that I will not recant the Truth; for I am Corn; I am no Chaff: I will not be blown away with the wind, nor burſt with the flail. I will abide both.

Patrick Hamleton.

MAſter *Patrick Hamleton* being in the fire, was heard by certain faithful men of Credit, then alive, there to Cite and Appeal the Black-Frier *Campbell*, that accuſed him, to appear before the High God, as General Judg of all men, to anſwer to the Innocency of his Death; and whether his Accuſation were juſt or no, between that and a certain day of the next month, which he there named. Moreover by the ſame Witneſs is teſtified, That the ſaid Frier died immediately before the ſame day came, without Remorſe of Conſcience, that he had perſecuted the poor Innocent.

Robert Farrar.

BIſhop *Farrar* being viſited of a Knight's Son, called *Richard Jones*, a little before his Death, the ſaid *Richard* ſeemed much to lament the painfulneſs of the Death he had to ſuffer. To whom the Biſhop anſwered,

That

That if he ſaw him once to ſtir in the pains of his burning, he ſhould give no credit to his Doctrine. And as he ſaid, ſo he right well performed the ſame: For ſo patiently he ſtood, that he never moved; but even as he ſtood holding up the ſtumps of his hands, ſo he ſtill continued, till one *Richard Gravel* with a ſtaff daſhed him upon the head; and ſo ſtruck him down into the fire.

Rawlins Wright.

THis *Wright*, a Fiſherman, a very Aged man in the Town of *Cardiffe* in *Wales*, grew very expert in the Scriptures, by the help of a little boy he had, being his own Son, who daily read the ſame to him every night after Supper, Summer and Winter, and now and then ſome other good book. In which kind of vertuons Exerciſe the old man had ſuch delight and pleaſure, that, as it ſeemed, he practiſed himſelf rather in the ſtudy of the Scripture than in the Trade or Science which before-time he had uſed; ſo that *Rawlins* within few years, in the time of King *Edward*, by the help of this little boy, as a ſpecial Miniſter (no doubt) appointed by God for that purpoſe, profited and went forward in ſuch ſort, that he was not only able to reſolve himſelf touching his former blindneſs and ignorance (for by all likelihood he was before King *Edward*'s days a Papiſt), but was alſo able to admoniſh and inſtruct

inſtruct others. So as when occaſion ſerved, he would go from one place to another, viſiting ſuch as he had beſt hope in. And thus in that Country became a notable Profeſſor of the Truth, being at all times, and in all ſuch places not without the help of his little boy. And to this his induſtry God added to him a ſingular gift of memory; ſo that by the benefit thereof, he could and would do that in alledging and rehearſing the Text, which men of riper Knowledg, by their Notes and other helps of memory, could hardly accompliſh. Inſomuch, that upon alledging ſome place of Scripture, he was able very often to cite the Book, the Leaf; yea, and the very ſentence; ſuch was the wonderful work of God in this ſimple and unlearned Father.

In the days of Queen *Mary* it ſo fell out, that God called him not only formerly to believe in him, but then to ſuffer for his ſake, in which his ſuffering the Lord endued him with invincible Conſtancy; inſomuch as being convented before the Biſhop of *Landaffe*, the Biſhop would needs with his company fall to prayer in his Chappel, to ſee (as he ſaid) if God would turn this poor mans heart: which *Rawlins* hearing, ſaid, Now you deal well, my Lord, and like a good Biſhop indeed. Go to therefore, my Lord; pray you to your God, and I will pray to my God: I know that my God will hear my prayer, and perform my deſire. By

and

and by the Biſhop and his men fell to prayer. And *Rawlins* turned him to a Pew ſomewhat near, fell down upon his Knees, covering his face with his hands. Being all riſen from prayer, the Biſhop ſaid, Now *Rawlins* how is it with thee? Wilt thou revoke thine Opinion or no? *Surely*, ſaid *Rawlins*, *my Lord*, Rawlins *you left me, and* Rawlins *you find me, and by Gods Grace* Rawlins *I will continue.*

The Biſhop ſeeing theſe prayers took none effect, was perſwaded by ſome about him (before he read the Sentence) to have a *Maſs*; thinking that God would thereby work ſome miracle upon the old man. When *Rawlins* heard the Sacring Bell ring (as the uſe is), he roſe out of his place, and came to the Quire-door, and there ſtanding a while, turned himſelf to the people, ſpeaking theſe words; *Good people, if there be any Brethren amongſt you; or at the leaſt, if there be but one Brother amongſt you, let that ſame one bear witneſs at the day of Judgment, that I bow not to this Idol*; meaning the Hoſt the Prieſt held over his head.

Hearing that the time of his burning drew near, he ſent to his wife, willing her to provide him his *Wedding-Garment*, in which he meant to be burned; meaning his Shirt. Being brought out of Priſon, and ſeeing himſelf guarded with a great company of Bills and Staves, he ſaid, *Alas! what needs all this*

this ado? I will not ſtart away by Gods Grace; but with all my heart and mind I give unto God moſt hearty thanks, that hath made me worthy to abide all this for his Holy Names ſake.

At the ſight of his Wife and Children, whom he ſaw in the way as he went to be burnt; it ſo pierced his heart, that the tears trickled down his Cheeks; but ſuddenly miſliking his Infirmity, he began to be angry with himſelf; and ſtriking himſelf on the breaſt with his hand, uſed theſe words, *Ah fleſh ſtayeſt thou me ſo? Wouldeſt thou fain prevail? Well, I tell thee, do what thou canſt, thou ſhalt not by Gods Grace get the Victory.*

When he came to the ſight of ths Stake, he ſet himſelf forwards very boldly; but in going towards it he fell down upon his Knees and kiſſed the ground; and in riſing again, the Earth a little ſticking upon his Noſe, he ſaid theſe words, *Earth unto Earth, and Duſt unto Duſt: Thou art my Mother, and unto thee ſhall I return.* Then went he chearfully and very joyfully unto the Stake, ſetting his back cloſe unto it; and when he had ſtood there a while, caſting his Eye upon the Reporter of this Hiſtory, and calling him to him, ſaid, *I feel a great fighting between the fleſh and the ſpirit, and the fleſh would very fain get the maſtery; And therefore I pray if you ſee me any thing tempted, hold up your finger to me, and I truſt I ſhall remember my ſelf.*

The

The Reporter.

THere was obſerved in this good Father, going to his Death, and ſtanding at the Stake, a wonderful change in Nature: For whereas he was wont before to go ſtooping, or rather crooked, through the Infirmity of Age, and having a ſad countenance, and feeble complexion, and withal a feeble and ſoft voice and geſture; now he went and ſtrutched up himſelf, and bare withal a moſt pleaſant Countenance, not without great courage both in ſpeech and behaviour.

Thomas Spurdance.

THis *Spurdance* being asked of the Biſhop, When he was at *Maſs*, and received the Ceremonies of the Church? anſwered,

Never (ſaid he) ſince I was born.

No, ſaid the Biſhop? How old art thou?

He ſaid, I think Forty.

Why how uſed you your ſelf twenty year agone, ſaid the Biſhop?

As ye do now (ſaid he).

And even now (quoth the Biſhop) he ſaid, he uſed not the Ceremonies ſince he was born.

No

No more I have, my Lord (ſaid he), ſince I was born again, *John* 3.

Elizabeth Folkes.

Elizabeth being examined if ſhe believed not that Chriſts Body was in the Sacrament ſubſtantially and really? Yes (ſaid ſhe) I believe it is a real Lie, and a ſubſtantial Lie indeed.

Julius Palmer.

Palmer ſhewing his unmovable Conſtancy in ſtanding to the Truth, and being now ready to yield up his Life for the ſame Truth, Sir *Richard Abridges* ſaith unto him, Well *Palmer* (ſaid the Knight), I perceive that one of us two muſt be damned; for we be of two ſundry Faiths: and ſure I am there is but one Faith that leadeth to Life and Salvation.

Pal. O Sir, I hope that both of us ſhall be ſaved.

Abrid. How may that be, *Palmer*?

Pal. Very well, Sir: For as it pleaſed our merciful Saviour, according to the Goſpels Parable, to call me at the Third hour of the day, even in my flower, at the Age of Four and Twenty years, even ſo I truſt he hath called, and will call you at the Eleventh hour in this your Old Age, and give you everlaſting Life for your Portion.

Abrid.

Abrid Saiſt thou ſo? Well, *Palmer*, well, I would I might have thee but one month in mine houſe, I doubt not but I would convert thee, or thou ſhouldeſt convert me.

Bradbeds Wife.

THis good woman had Two Children, named *Patience* and *Charity*. At the time of her Condemnation ſhe told the Biſhop, That if he would needs burn her, yet ſhe truſted he would take and keep *Patience* and *Charity* (meaning her two Children). Nay, by the Faith of my body ſaith the Biſhop) will I not: I will meddle with neither of them both.

Maſter *Frith.*

John Frith, after much trouble, being at length ſent for to *Croydon* from the *Tower*, to appear before the Archbiſhop of *Canterbury*, *Thomas Cranmer*, ſitting there with other Biſhops, to receive his laſt Doom, was earneſtly laboured withal by one of his Gentlemen and his Porter, who were the Meſſengers that fetcht him, to free himſelf out of the Biſhops hands: for they greatly lamented *Frith*'s Caſe, being ſure if he came to *Croydon*, he would be caſt away; ſuch was his Conſtancy: in regard whereof, upon *Briſtow-Cauſie* the Gentleman plotted a way for

for *Frith* to eſcape, and drew the Porter to his part.

In the end they acquaint *Frith* with their purpoſe, who with a ſmiling countenance made them this anſwer: *And is this the effect of your ſecret conſultation ſo long continued between you? Surely you have loſt a great deal more time than this ere now; and ſo are ye like to do at this time; for if you both ſhould leave me here alone, and ſhould go tell the Biſhops, That you had loſt* Frith, *and that he had eſcaped away from you, I would ſurely follow you as faſt as I could, and would bring them news of* Frith's *finding. Do you think* (ſaid he) *I am afraid to declare mine Opinion to the Biſhops of* England *in a manifeſt Truth?*

Agnes Bongeor.

THis dear Servant of Chriſt being condemned to be burned, had prepared her ſelf to go with her fellow-martyrs to the Stake the ſame morning they went: but it was her hap, of all the reſt, to be kept back, in regard her Name was wrong written; to wit, *Agnes Boier* for *Agnes Bongeor.* What pitious moan this good woman made! How bitterly ſhe wept! What ſtrange thoughts came into her mind! how naked and deſolate ſhe eſteemed her ſelf! into what plunge of care and deſpair her ſoul was caſt, it was lamentable to behold, becauſe ſhe went not

with her fellows, to give her Life in the Defence of her Chriſt and his Goſpel: for of all things in the world ſhe leaſt expected this reſtraint: for that very morning in which ſhe was kept back from burning, ſhe had put on a Smock which ſhe had prepared only for that purpoſe: and alſo having a little Infant ſucking on her, ſhe likewiſe ſent it away to another Nurſe; ſo little looked ſhe for Life. Being in this great perplexity of mind, a friend of hers came to her, demanding of her, whether *Abrahams* Obedience was accepted before God for ſacrificing his Son *Iſaac*, or in that he would have offered him? Unto which ſhe made this Anſwer; I know that *Abrahams* will, before God, was allowed for the deed; for he would have done it, if the Angel of the Lord had not ſtayed him: but I (ſaid ſhe) am unhappy; the Lord thinks me not worthy of this Dignity; and therefore *Abrahams* caſe and mine is not alike.

Friend. Why? You were reſolved to go with your company, if God had been ſo pleaſed.

Agnes. Yes, with all my heart; and for that I went not with them it is my chiefeſt grief.

Friend. Dear ſiſter, I pray thee conſider *Abraham* and thy ſelf well, and thou ſhalt ſee thou nothing differeſt from him at all.

Agnes.

Agnes. Alas! ſir, there is a far greater matter in *Abraham* than in me; for *Abraham* was tried with the offering of his child, but ſo am not I; our caſes therefore are not alike.

Friend. Good ſiſter, weigh the matter indifferently: *Abraham* I grant would have offered his own Son: and have not you done the like in your little ſucking Babe, which you were content to part with? But conſider, that whereas *Abraham* was commanded but to offer his Son, you are heavy and perplexed becauſe you cannot offer your ſelf; which goeth ſomewhat more near you than *Abrahams* Obedience did; and therefore in Gods ſight and acceptation is aſſuredly no leſs allowed. After which talk between them, ſhe began a little to ſtay her ſelf, and gave her ſelf wholly to the Exerciſes of Prayer, and reading, wherein ſhe found no little comfort, waiting for the time of her Martyrdom; which at length ſhe obtained.

Thomas Hudſon, Martyr.

SEaman, *Cardman*, and *Hudſon*, being all Three faſtened to the Stake, in a Pit called *Lollards-Pit*, without *Biſhopſgate*, in *Norwich*: *Hudſon* ſuddenly ſlipped from under the Chain from his two fellows, to the wonder of many; whereby aroſe much doubtfulneſs in mens minds. But ſweet *Hudſon* felt not his Chriſt. He felt more in his heart

and conſcience than they could conceive of. In the mean while his two Companions at the Stake, cried out to comfort him what they could; exhorting him in the bowels of Chriſt to be of good comfort. But alas! good ſoul, he was compaſſed (God knoweth) with great dolor and grief of mind, not for his Death, but for lack of feeling the Comfort of the Holy Ghoſt, the Comforter. And therefore being very careful, he humbly fell on his Knees, praying vehemently and eatneſtly unto the Lord, who at length, according to his mercies of old, ſent comfort; and then roſe he with great joy, as a man new changed, even from Death to Life, ſaying; *Now I thank God I am ſtrong, and paſs not what man can do unto me.* So went he to the Stake to his fellows again, who all ſuffered together moſt joyfully.

Roger Holland.

HOlland baving leave given him to ſpeak after Sentence pronounced by *Bonner*, Biſhop of *London*, uttered theſe words: *I told you even now, That your Authority was from God, and that by his ſufferance you do theſe things; and now I tell you, God hath heard the prayers of his Servants which have been poured out with tears for his Afflicted Church, which daily you perſecute, as now ye do us. But this I dare be bold in God to ſay (which by his Spirit I am moved to ſpeak),*

That

That God will ſhorten your hand of Cruelty, that for a time you ſhall not moleſt his Saints: And this ſhall you in ſhort time well perceive, my dear Brethren, to be moſt true; For after this day in this place ſhall there not be any by him (Bonner he means*) put to the trial of Fire and Faggot.* And after that day was there never any that ſuffered in *Smithfield* for the teſtimony of the Goſpel, God be thanked.

William Pickas.

William Pickas ſomewhat before his apprehenſion, went into his Garden, and took with him a *Bible* of *Rogers* Tranſlation; where he ſitting with his Face towards the *South*, reading on the ſaid *Bible*, ſuddenly fell down upon his Book, between Eleven and Twelve a Clock at Noon, Four drops of freſh blood, not knowing from whence they came. Then he ſeeing the ſame, was ſore aſtoniſhed, and could by no means learn from whence they ſhould fall; and wiping out one of the drops of blood with his finger, called his Wife, and ſaid, *In the vertue of God, Wife, what meaneth this? Will the Lord have Four Sacrifices? I ſee well enough the Lord will have blood. His will be done, and give me Grace to abide the Trial.* Afterward he looked daily to be apprehended of the Papiſts, which came to paſs accordingly.

Preſts Wife.

ONE *Preſts* wife, of *Exeter*, being asked of the Biſhop, whether ſhe had an Husband and Children, or not? anſwered, *I have an Husband and Children, and I have them not. So long as I was at liberty I refuſed neither Husband nor Children; but ſtanding here as I do, in the Cauſe of Chriſt and his Truth, where I muſt either forſake Chriſt or my Husband, I am content to ſtick only to Chriſt, my ſpiritual Husband, and to forſake the other.*

Being oft times offered money to relieve her Neceſſities, ſhe would for the moſt part refuſe it, ſaying, That ſhe was going to a Countrey where Money bears no Maſtery.

Elizabeth Young.

Elizabeth Young being committed to cloſe-priſon, the Keeper was charged by Doctor *Martin*, in her hearing, to give her one day Bread and another day Water; to which ſhe made this anſwer, *Sir, if you take away my meat, God (I truſt) will take away my hunger.*

John

John Cardmaker.

MAſter *Cardmaker* diſputing with one about the Real preſence, a ked the party, Whether the Sacrament (whereof he ſpake) had a beginning or no? which he affirmed. The ſaid Maſter *Cardmaker* thus inferred thereupon: If the Sacrament (ſaith he) as you confeſs, have a beginning and an ending, then it cannot be God: for God hath neither beginning nor ending: And ſo willing him to note it well, he departed from him.

John Bradford.

MAſter *Bradford* being ſollicited by one *Percivall Creſwel*, to make ſuit for him. after many words, ſaid

Creſ. I pray you let me labour for you.

Brad You may do what you will.

Creſ. But tell me what ſuit I ſhould make for you

Brad. Forſooth, That that you will do, do it not at my requeſt; for I deſire nothing at your hands: If the Queen will give me Life, I will thank her; if ſhe will baniſh me I will thank her; if ſhe will burn me, I will thank her; if ſhe will condemn me to perpetual priſon, I will thank her.

Out of a Letter of Bradford's *to* Cranmer, Ridley *and* Latimer.

THis day, I think, or to morrow at the uttermoſt, hearty *Hooper*, ſincere *Saunders*, and *truſty* Taylor, end their Courſe, and receive their Crown. The next am I, which hourly look for the Porter to open me the Gates after them, to enter into the deſired Reſt.

Cranmer, Archbiſhop.

SUch was the patience and mildneſs of that worthy Martyr, *Thomas Cranmer*, towards his Enemies, that it was grown to a common Proverb; *Do my Lord of* Canterbury *a ſhrewd turn, and then you may be ſure to have him your friend for your labour while you live.*

Lawrence Saunders.

Out of a Letter written to his Wife.

TO number the mercies of God unto me in particular, were to number the Drops of Water which are in the Sea, the Sands on the Shore, the Stars in the Skye. O my dear Wife, and ye the reſt of my Friends, rejoice with thankſgiving for this my preſent promotion, in that I am made worthy to magnifie my God, not only in my Life by my

my ſlow Mouth, and uncircumciſed Lips bearing witneſs unto his Truth; but alſo by my Blood to ſeal the ſame to the Glory of my God, and confirmation of his true Church. And as yet I teſtifie unto you, That the comfort of my ſweet Chriſt doth drive from my fantaſie the fear of Death. But if my dear Husband Chriſt do, for my trial, leave me alone a little to my ſelf, alas! I know in what caſe I ſhall be then. But if for my proof he do ſo, yet am I ſure he will not be long or far from me. Tho he ſtand behind the wall, and hide himſelf, as *Solomon* ſaith in his myſtical Song, yet will he peep in by a creſt to ſee how I do. He is a very tender-hearted *Joſeph*; tho he ſpake roughly to his brethren, and handle them hardly; yea, and threaten grievous bondage to his beſt beloved *Benjamin*; yet can he not contain himſelf from weeping with us; Such, ſuch a Brother is our Chriſt unto all, *&c.*

out of another Letter to his Wife.

WE be ſhortly to be diſpatched hence to our good Chriſt; *Amen, Amen.* Wife, I would have you to ſend me my Shirt. You know whereunto it is conſecrated. Let it be ſewed down on both ſides, and not open. 'O my Heavenly Father, look upon 'me in the Face of thy Chriſt; or elſe I 'ſhall not be able to abide thy countenance;

'ſuch is my filthineſs. He will do ſo; and 'therefore I will not be afraid what Sin, 'Death, Hell and Damnation can do againſt 'me.

Out of a Letter written to Mr. Robert Glover, *the ſame morning he was burned.*

OH dear Brother, whom I love in the Lord, being loved alſo of you in the Lord; be merry, and rejoyce for me, now ready to go up to that mine Inheritance, which I my ſelf indeed am moſt unworthy of; but my dear Chriſt is worthy, who hath purchaſed the ſame for me with ſo dear a price. Oh wretched ſinner, that I am not thankful unto this my Father, who hath vouchſafed me worthy to be a Veſſel unto his Honour! But, O Lord, now accept my thanks, tho they proceed out of a (not enough) circumciſed heart. Salute all that love us in the Truth. Gods bleſſing be with you always. *Amen.* Even now towards the offering up of a Burnt-Sacrifice, O my Chriſt, help; or elſe I periſh.

Biſhop

Biſhop *Hooper.*

Out of a Letter Conſolatory, whſch he wrote to certain godly Brethren, taken in Bow-Church-yard, *at prayer, and laid in the* Compter *in* Bread-ſtreet.

REmember what Lookers-on you have, to ſee and behold in you in your fight, God and all his holy Angels, who are ready always to take you up into Heaven, if you be ſlain in his fight. Alſo you have ſtanding at your backs all the multitude of the Faithful, who ſhall take Courage, Strength, and deſire to follow ſuch Noble and Valiant Chriſtians as you be. Be not afraid of your Adverſaries: for he that is in you, is ſtronger than he that is in them. Shrink not, altho it be pain to you: Your pains be not now ſo great, as hereafter your joys ſhall be. Read the comfortable Chapters to the *Rom.* 8. 10, 15. *Heb.* 11. 12 and upon your Knees thank God, that ever you were accounted worthy to ſuffer any thing for his Names ſake. Read the ſecond of St. *Luke's* Goſpel, and there you ſhall ſee how the Shepherds that watched upon their Sheep all night, as ſoon as they heard that Chriſt was born at *Bethlehem*, by and by they went to ſee him. They did not reaſon or debate with themſelves, who ſhould keep the Wolf from the Sheep in the mean time, but did

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as they were commanded, and committed their Sheep unto him whoſe pleaſure they obeyed. So let us, now we be called, commit all other things to him that calleth us: He will take heed that all things ſhall be well; he will help the Husband; he will comfort the Wife; he will guide the Servants; he will keep the Houſe; he will preſerve the Goods; yea, rather than fail, if it ſhould lye undone, he will waſh the Diſhes, and rock the Cradle. Caſt therefore all your care upon him; for he careth for you.

Out of another Letter of Maſter Hooper's *to his Friends, perſwading them to Conſtancy.*

IT was an eaſie thing to hold with Chriſt, whiles the Prince and the World held with him; but now the World hateth him, it is the true trial who be his. In the Name, and in the Vertue then of his Holy Spirit, prepare your ſelves to Adverſity and Conſtancy. Let us not run away when it is moſt time to fight. Remember, none ſhall be crowned but ſuch as fight manfully. You muſt now turn all your Cogitations from the peril you ſee, and mark the felicity that followeth the peril; either victory of your enemies in this world, or elſe a ſurrender for ever of your Right in the inheritance to come. Beware of beholding too much the felicity or miſery of the World: For the con-

conſideration, and too earneſt Love or Fear of either of them, draweth from God. Think with your ſelves, the felicity of the World is good; but yet none otherwiſe than it ſtandeth with the favour of God. It is to be kept, but yet ſo far forth as by keeping of it we loſe not God. It is good abiding and tarrying ſtill among our friends here; but yet ſo that we tarry not therewithal in Gods diſpleaſure, and to dwell hereafter with Devils in fire everlaſting. There is nothing under God but may be kept, ſo that God, being above all things we have, be not loſt.

Of Adverſity judg the ſame. Long impriſonment is painful; but yet Liberty upon evil conditions is more painful. The priſons ſtink, but yet not ſo much as ſweet houſes, whereas the fear and true honour of God lacketh. Loſs of Goods is great, but Loſs of Gods Grace and Favour is greater. I muſt be alone and ſolitary. It is better to be alone, and have God with me, than to be in company with the wicked, and want his preſence. I am a poor ſimple creature, and cannot tell how to anſwer before ſuch a great ſort of Noble and Learned men. It is better to make anſwer before the pomp and pride of wicked men, than to ſtand naked in the ſight of all Heaven and Earth, before the juſt God at the latter Day. I ſhall die then by the hands of the cruel man. He is Bleſſed that loſeth his Life full of Miſeries,

and

and findeth the Life of eternal Joys. It is pain and grief to depart from Life and Friends; but yet not ſo much as to depart from Grace and Heaven it ſelf. Felicity nor Adverſity then can appear to be great, if it be weighed with the joys or pain of the Life to come.

The Tragical manner of Biſhop Hooper's *Burning.*

PRayer being ended, he prepared himſelf to the Stake, putting off his Hoaſts Gown, requeſting the Sheriff to ſee it reſtored to the Owner. Being in his Shirt, he took a point from his Hoſe himſelf, and truſſed it between his Legs, where he had a pound of Gunpowder in a bladder, and under each Arm the like quantity delivered him by the Guard. So deſiring the people to ſay the Lords Prayer with him, and to pray for him, he went up to the Stake. Being at the Stake, there were brought three Irons to bind him thereto, one for his Neck, another for his Middle, and the third for his Legs. But he refuſing them ſaid, *You have no need thus to trouble your ſelves: for I doubt not but God will give ſtrength ſufficient to abide the extremity of the fire; yet ſuſpecting the frailty and weakneſs of the fleſh, I am content ye do as ye ſhall think good.*

So

So the Hoop of Iron prepared for his middle, was brought, which being made ſomewhat too ſhort (his belly was ſo ſwoln by impriſonment), he ſhrunk, and put in his belly with his hand, until it was faſtned; and offering to bind his Neck and his Legs with the other two Hoops, he utterly refuſed them, ſaying, *I am well aſſured I ſhall not trouble you.*

Thus being ready, he looked upon the people, of whom he might be well ſeen (for being tall, and ſtanding upon a ſtool), he could behold round about him; in every corner viewing nothing almoſt but weeping and ſorrowful people. Then lifting up his eyes and hands unto Heaven, he prayed to himſelf. He that was appointed to make the fire, came unto him, asking him forgiveneſs.

The Biſhop asking him the Reaſon thereof; Oh ſir (ſaid the man) I am appointed to make the fire. *Therein* (ſaid the Biſhop) *thou nothing offendeſt me: God forgive thee thy ſins, and do thine Office.* Then the Reeds were caſt up; two bundles whereof he received in his own hands, embracing and kiſſing them, putting under either Arm one of them, ſhewing with his hand where he would have the reſt beſtowed, pointing alſo to the place where any lacked.

Then Commandment was given to ſet to fire; and ſo it was. But there being only ſo many green Faggots as two horſes could car-

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ry on their backs, it kindled not by and by, being a pretty while before it took the Reeds upon the Faggots. At laſt it burned about him, but the wind having full ſtrength in that place, it blew the flame away from him, ſo as in a manner he was but touched thereby.

Within a ſpace after, a few dry Faggots were brought, and a new fire kindled therewith; for they had no more Reeds; which burned at the nether parts, but had ſmall power above; ſaving it did a little burn and ſcorch his Hair and Skin. In which time he mildly prayed, *O Jeſus, the Son of* David, *have mercy upon me, and receive my Soul.*

The ſecond fire being ſpent, he wiped both his eyes with his hands, and looking upon the people, with a mild voice ſaid, *For Gods Love (good people) let me have more fire.*

The third fire was kindled, which growing more extream, the bladder of Gunpowder brake, which becauſe the wind had ſuch power, did him ſmall good. Then he prayed, *Lord Jeſu have mercy upon me, Lord Jeſu receive my ſpirit.* Which were the laſt words he was heard to utter. Being black in the mouth, and his tongue ſwoln that he could not ſpeak, yet his Lips went till they were ſhrunk to the Gums; knocking his breaſt with his hands, till one arm fell off, and knocked ſtill with the other, what time the

the fat, water, and blood dropped out at his fingers ends, until by renewing the fire, his ſtrength was gone, his hand cleaving faſt to the Iron upon his breaſt. So immediately bowing forward, he yielded up his Spirit.

The Words of Anthony Perſons *at the Stake.*

NOW *welcome mine own ſweet Wife; for this day ſhalt thou and I be married together in the Love and Peace of God.*

Filmer's *Comfortable Words to his Fellows.*

BE *merry, my Brethren, and lift up your hearts unto God; For after this ſharp Breakfaſt I truſt we ſhall have a good Dinner in the Kingdom of Chriſt, our Lord and Redeemer.* At the which words, *Teſtwood* lifting up his hand and eyes to Heaven, deſired the Lord above to receive his Spirit. And *Anthony Perſon* pulling the ſtraw unto him, laid a good deal thereof upon the top of his head, ſaying; *This is Gods Hat. Now am I dreſſed like a true Soldier of Chriſt, by whoſe merits only I truſt this day to enter into his Joy.*

The

The manifold Troubles which Richard Woodman *paſſed thorow, declared out of a Letter of his.*

I Have no miſtruſt, by Gods help, but that all the World ſhall ſee and know, that my blood ſhall not be dear in mine own ſight, whenſoever it ſhall pleaſe God to give my Adverſaries leave to ſhed it. I do earneſtly believe, that God, which hath begun this good work in me, will perform it to the end, as he hath given me Grace, and will alway, to bear this eaſie yoke, and light burthen, the which I have always found; I praiſe my Lord God: For when I have been in priſon, wearing one while bolts, other whiles ſhackles, other whiles lying on the bare ground; ſometimes ſitting in the ſtocks, ſometimes bound with cords, that all my body hath beeen ſwoln, much like to be overcome, for the pain that hath been in my fleſh: ſometimes fain to lye without in the Woods and Fields, wandring to and fro; few, I ſay, that durſt to keep my company for fear of the Rulers; ſometimes brought before the Juſtices, Sheriffs, Lords, Doctors and Biſhops; ſometime called Dog, ſometime Devil, Heretick, Whoremonger, Traitor, Thief, Deceiver, with divers other ſuch like. yea, and even they that did eat of my bread, that ſhould have been moſt my Friends by Nature, have betrayed me; yet for

for all this, I praiſe my Lord God that hath ſeparated me from my mothers womb, all this that hath happened to me hath been eaſie, light, and moſt delectable and joyful of any treaſure that ever I poſſeſſed: For, I praiſe God, they are not able to prove one jot or tittle of their ſayings true; but that way that they call Hereſie, I ſerve my Lord God; and at all times, before whomſoever I have been brought, God hath given me mouth and wiſdom, where-againſt all my Adverſaries have not been able to reſiſt. I praiſe God therefore.

A Note, as touching the Thirteen burned at Stratford the Bow.

THeſe Thirteen were divided there, and put into two Chambers: Then the Sheriff came to the one part, and told them, That the other part had recanted, and were ſaved; exhorting them to do the like. and not to caſt away themſelves They anſwered, Their Faith was not builded on man, but on Chriſt Crucified. When he could not prevail with them, he went to the other place, and told them, Their fellows had recanted, and were ſaved; counſeling them not wilfully to caſt away themſelves. Unto whom they anſwered as their fellows had done. When he ſaw his purpoſe diſappointed, he cauſed them to be brought forth to the fire, who joyfully kiſſed the Stake, and

ſo

ſo were burned all in one fire, with ſuch Love one towards another, and Conſtancy in our Saviour Chriſt, as was wonderful.

God gives ſtrength many times where moſt weakneſs is.

AGnes Potten, and *Joan Trunchfield*, being priſoners together, the ſaid *Joan Trunchfield* ſeemed nothing ſo ardent and zealous as *Potten's* Wife was; but coming to the Stake, and ſeeing nothing but preſent death before her, ſhe much exceeded the other in joy and comfort; and yet both of them ſuffered ſo joyfully, as was wonderful in their Eyes that beheld their End.

A Brief Narration of Sir George Blague's *Troubles.*

THis Sir *George* being one of King *Henry* the Eighths Privy-Chamber, being falſly accuſed by Sir *Hugh Gaverly*, and Maſter *Littleton*, was ſent for by *Wriſly*, Lord Chancellor, the *Sunday* before *Ann Askew* ſuffered, and the next day was carried to *Newgate*, and from thence to *Guild-Hall*, where he was condemned the ſame day, and appointed to be burned on the *Wedneſday* following. The words which his Accuſers laid unto him, were theſe: *What if a Mouſe ſhould*

ſhould eat the Bread? Then by my conſent they ſhould hang up the Mouſe. Whereas indeed theſe words he never ſpake, as to his Lives end he proteſted. But the truth, as he ſaid, was this; That they, craftily to undermine him, walking with him in St. *Pauls*-Church, after a Sermon of Doctor *Crome*, asked if he were at the Sermon? and he ſaid, Yea. I heard (ſaid Maſter *Littleton*), that he ſaid in his Sermon, *That the Maſs profiteth neither for quick nor dead. No*, ſaid Maſter *Blague*, *wherefore then? belike for a Gentleman when he rides a hunting, to keep his horſe from ſtumbling.* And ſo departing each from other, he was forthwith apprehended, and condemned to be burned.

When the news thereof came to them of the Privy-Chamber, the King hearing them whiſpering together (which he could never abide), commanded them to tell him the matter. Whereupon the matter being opened, and ſuit made to the King, eſpecially by the good Earl of *Bedford*, then Lord Privy-Seal; the King being ſore offended, that they ſhould come ſo near him, as into the Privy-Chamber, without his Knowledg. ſent for *Wriſly*, commanding him to draw out his Pardon himſelf; And ſo was he ſet at Liberty. Who coming after into the King's preſence; *Ah my Pig*, ſaid the King to him (for ſo he was wont to call him) *art thou there? Yea* (ſaid he), *if your Majeſty had*

had not been better to me than your Biſhops were, your Pig had been roſted ere this time.

The Laſt Will and Teſtament of Doctor Rowland Taylor.

I *Say, to my Wife and to my Children, The Lord gave you unto me, and the Lord hath taken me from you, and you from me; bleſſed be the Name of the Lord. I believe they are bleſſed that die in the Lord. God careth for ſparrows and for the hairs of our heads. I have ever found him more faithful and favourable than is any Father or Husband. Truſt ye therefore in him by the means of our dear Saviour Chriſts merits; believe, love, fear and obey him; pray to him; for he hath promiſed to help. Count me not dead; for I ſhall certainly live, and never die. I go before you, and you ſhall follow after to our long home. I go to the reſt of my Children,* Sufan, George, Ellen, Robert, Zachary. *I have bequeathed you to the only Omnipotent.*

I ſay, to my dear Friends of Hadley, *and to all other which have heard me preach, That I depart hence with a quiet Conſcience, as touching my Doctrine; for the which I pray you thank God with me. For after my ſmall Talent, I have declared unto you thoſe Leſſons I gathered out of Gods bleſſed Book, the Bible. If I therefore, or an Angel from Hea-*

Heaven, ſhould preach unto you any other Goſpel than that ye have received, Gods great Curſe upon that Preacher.

Beware, for Gods ſake, that ye deny not God, neither decline from the Word of Faith, leſt God decline from you, and ſo ye do everlaſtingly periſh.

For Gods ſake beware of Popery: *For tho it appear to have in it Unity, yet the ſame is in Vanity and Antichriſtianity, and not in Chriſts Faith and Verity.*

Beware of ſin againſt the Holy Ghoſt, now after ſuch a Light opened ſo plainly and ſimply, truly, thorowly and generally to all England.

The Lord grant all men his good and holy Spirit, increaſe of wiſdom, contemning this wicked world, hearty deſire to be with God and the heavenly Company, through Jeſus Chriſt, our only Mediator, Advocate, Righteouſneſs, Life, Sanctification and only Hope. *Amen, Amen,* pray, pray.

Rowland Taylor, departing hence in ſure hope without all doubting of Eternal Salvation, I thank God my heavenly Father, through his Son Chriſt, my certain Saviour.

John

John Warren, Upholſter.

IN the Confeſſion of his Faith, hath this ſweet ſpeech: *Without Chriſt no heavenly Gift is given, nor ſin forgiven.*

Alice Binden.

SHE being at the Stake, took forth a Shilling of *Philip* and *Mary*, which her Father had bowed and ſent her (when ſhe was firſt ſent to priſon), deſiring her brother (there preſent) to return the ſame to her Father again, with obedient ſalutation; and to tell him, it was the firſt piece of money that he ſent her after her troubles began, which (as ſhe proteſted) ſhe had kept, and now ſent him, to give him to underſtand, that ſhe never lacked money while ſhe lay in priſon.

And yet what Extremity ſhe endured in priſon, this brief Relation following may teſtifie. Her Conſtancy being ſuch in the profeſſion of the Truth, that ſhe could no way be removed from it. Her fond Husband (who firſt had procured her Impriſonment, and had alſo taken money of the Conſtable, to carry her to priſon himſelf) told the Biſhop, that ſhe had a brother, called *Richard Hale*, whom, if his Lordſhip could keep from her, ſhe would turn: for he comforteth her (ſaid he), and giveth her money, and perſwadeth her not to relent. This

This Counſel being as ſoon apprehended as tendred, was forthwith put alſo into Execution. For therefore the Biſhop gave commandment ſhe ſhould be committed to his Priſon, called *Mundayes-hole*; giving alſo ſtraight charge, That if her brother at any time came at her, he ſhould be laid hold on.

This Priſon was within a Court, where the Prebends Chambers were, being a Vault beneath the ground, and the Window being incloſed with a Pale, of height, by eſtimation, four foot and an half, and diſtant from the ſame three foot; ſo that ſhe looking from beneath, might only ſee ſuch as ſtood at the Pale. Her brother in the mean while ſought her with no leſs danger of Life than Diligence. But in regard of many impediments, he could never know where ſhe lay, till coming, by Gods unſearchable providence, very early thither in a morning (her Keeper being then gone to Church to ring; for he was Bell-ringer) chanced to hear her voice as ſhe poured out her ſorrowful complaints unto God, ſaying the Pſalms of *David*; in which place he could none otherwiſe relieve her, but by putting Money in a Loaf of Bread, and ſticking the ſame on a pole, and ſo reached it unto her; for neither with meat nor drink could he ſuſtain her. And this was five weeks after her coming thither. All which time no creature was known to come at her, more than her Keeper.

Her lying in that Priſon was only upon a little ſhort ſtraw, between a pair of Stocks and a ſtone-wall; being allowed three farthings a day; that is, a half penny bread, and a farthing drink: Neither could ſhe get any more for her money: wherefore ſhe deſired to have her whole allowance in bread, and uſed water for her drink. Thus did ſhe lye nine weeks, during all which time ſhe never changed her Apparel, whereby ſhe became at the laſt a moſt pitious loathſom creature to behold.

At her firſt coming into this place, ſhe did grievouſly bewail her ſtate, with great ſorrow and lamentation, reaſoning with her ſelf:

Why her Lord God did with ſo heavy juſtice ſuffer her to be ſequeſtred from her loving fellows, into ſo extream miſery? In theſe dolourous mournings did ſhe continue, till on a night, as ſhe was in her ſorrowful ſupplications, rehearſing this Verſe of the Pſalm; *Why art thou ſo heavy, O my ſoul?* And again, *The right hand of the Lord can change all this*; ſhe received comfort in the midſt of her miſeries, and after that continued very joyful until her deliverance from the ſame.

In *March* following the Biſhop called her before him, demanding of her, whether ſhe would go home, and go to Church or no, promiſing her great favour if ſhe would be reformed?

To

To whom ſhe anſwered, *I think, and am throughly perſwaded, by the great extremity that you have already ſhewed me, that you are not of God, neither can your doings be godly; And I ſee* (ſaith ſhe) *that you ſeek my utter deſtruction*; ſhewing how lame ſhe was of the cold ſhe had taken, and for lack of food while ſhe lay in that painful Priſon.

Then did the Biſhop deliver her from that filthy hole, and ſent her to *Weſt-gate*, where after ſhe had been chauged, and for a while been clean kept, her skin did wholly peal and ſcale off, as if ſhe had been poyſoned with ſome mortal Venome; where ſhe continued till the Nineteenth day of *June*, on which day ſhe was bereaved of Life by the terrible fire.

One thing more, touching this good woman, is to be noted; That while ſhe was in priſon, ſhe practiſed with a priſon-fellow of hers, the Wife of one *Potkin*, to live both of them with two pence half-penny a day, to try thereby how well they could ſuſtain penury and hunger, before they were put to it: For they had heard, that when they ſhould remove from thence to the Biſhop's Priſon, their allowance ſhould be but three farthings a day a piece: And thus they lived Fourteen days ere ſhe was removed.

Thomas Wats his Farewel to his Wife and Children.

AFter his private prayer made to himſelf, he came to his Wife and ſix Children, being there, and ſaid theſe words in effect: *Wife, and my good Children, I muſt now depart away from you: Therefore henceforth know I you no more; but as the Lord hath given you unto me, ſo I give you again unto the Lord, whom I charge you, ſee you obey and fear him; and beware ye turn not to this abominable Papiſtry, againſt the which anon you ſhall ſee me, by Gods Grace, give my blood. Let not the murthering of Gods Saints cauſe you to relent; but take occaſion thereby to be the ſtronger in the Lords Quarrel; and I doubt not but he will be a merciful Father unto you.* In the end, he bad them farewel, and kiſſed them all, and was carried to the fire.

Bradford's Mementoes to the Lord Ruſſel, *afterwards called, The good Earl of* Bedford.

REmember *Lot's* Wife, which looked back. Remember that none are Crowned but ſuch as ſtrive lawfully. Remember *Francis Spira.* Remember, that all you have is at Chriſt's commandment. Remember he loſt more for you than you can loſe for

for him. Remember that it is not loſt which you loſe for his ſake; For you ſhall find much more here and elſewhere. Remember you ſhall die; when, where, and how, ye cannot tell. Remember that the Death of ſinners is terrible. Remember that the Death of Gods Saints is precious in his ſight. Remember the multitude goeth the wide way, which windeth to Wo. Remember the ſtraight way, which leadeth to Life, hath but few Travellers in it. Remember Chriſt biddeth you enter in thereat. Remember, he that truſteth in the Lord, ſhall receive ſtrength to ſtand againſt all the Aſſaults of his Enemies.

Be certain all the hairs of your head are numbred. Be certain your good Father hath appointed your bounds, over which the Devil dare not look. Commit your ſelf to him: He is, hath been, and will be your helper. Let Chriſt be your mark and ſcope to prick at: Let him be your pattern to work by: Let him be your enſample to follow: Give him, as your heart, ſo your hand; as your mind, ſo your tongue; as your faith, ſo your feet: And let his Word be your Candle, to go before you in all matters of Religion. Bleſſed is he that walketh not to theſe Popiſh prayers, nor ſtandeth at them, nor ſitteth at them. Glorifie God both in Soul and Body.

Fifteen ſhort Sentences left by Robert Smith, *Martyr, to* Ann Smith, *his Wife.*

1. SEEK firſt to love God, dear Wife, with your whole heart, and then it ſhall be eaſie for you to love your Neighbour.

2. Be friendly to all creatures, but eſpecially to your own ſoul.

3 Be always an Enemy to the Devil and the World, but chiefly to your own fleſh.

4. In hearing of good things, joyn the ears of your head and heart together.

5 Seek unity and quietneſs with all men, but ſpecially with your conſcience; for it will not eaſily be pacified.

6. Love all men, but ſpecially your Enemies.

7. Hate the ſins that are paſt, but eſpecially thoſe to come.

8. Be as ready to further your Enemy as he is to hinder you, that ye may be the Child of God.

9. Defile not that which Chriſt hath cleanſed, leſt his blood be laid to your charge.

10. Remember that God hath hedged in your Tongue with the Teeth and Lips, that it might ſpeak under correction.

11. Be

11. Be ready at all times to look to your brothers Eye, but eſpecially to your own Eye: For he that warneth another of that he himſelf is faulty, giveth his Neighbour the clear Wine, and himſelf the dregs.

12. Beware of Riches, and worldly Honour: for without underſtanding, prayer and faſting, it is a ſnare, and like to conſuming fire, of which, if a man take a little, it will warm him; but if too much, it will conſume him.

13. Shew mercy to the Saints for Chriſt's ſake, and Chriſt ſhall reward you for the Saints ſake.

14. Among all other Priſoners, viſit your own ſoul; for it is incloſed in a perillous priſon.

15. If you love God, hate Evil, *&c.*

Your Husband,

Ro. Smith.

If ye will meet
with me again,
Forſake not Chriſt
for any pain.

A Note of Thomas Iveſon.

BEing earneſtly travelled withal to recant, he ſaid in this wiſe, *I would not*

recant, nor forſake my belief, for all the Goods in London. *I do appeal to Gods mercy, and will be none of your Church, nor will ſubmit my ſelf to the ſame. And what I have ſaid, I will ſay again. And if there came an Angel from Heaven to teach me any other Doctrine than that I now hold, I would not believe him.*

A Note touching the Ztal of the faithful Chriſtians in England, *before the Name of* Luther *was heard of.*

CErtes the fervent Zeal of thoſe Chriſtian days, ſeemed much ſuperior to theſe our days and times; as manifeſtly may appear by their ſitting up all night, in reading and hearing of the Word: Alſo by their Expences and Charges in buying Books of *Engliſh*; Of whom ſome gave Five Marks, ſome more, ſome leſs, for a book. Some gave a Load of Hay for a few Chapters of St. *James*, or for ſomewhat of St. *Paul's* Epiſtles in *Engliſh*; in which rarity of good Books, and want of Teachers, this one thing is greatly to be marvelled at; namely, to conſider in the Regiſters, how that the Word of Truth notwithſtanding, did multiply ſo exceedingly as it did amongſt them. But ſee here the wonderful working of Gods mighty power: For ſo (ſaith Maſter *Fox*) I obſerve in reading the Regiſters, how one Neighbour reſorting and conferring with another;

other; eftſoones a few words of the firſt or ſecond talk, did win and turn their minds to that whereto they deſired to perſwade them, touching the Truth of Gods Word and his Sacraments. To ſee their travels, their earneſt ſeeking, their burning zeals, their readings, their watchings, their ſweet aſſemblies, their love and concord, their godly living, their faithful meaning, may make us, in theſe our days, to bluſh for ſhame.

The name by which they were known one to another, was, *The known men, the juſt-faſt-men.* Among theſe was one *Thomas Man*, Martyr, commonly called *Doctor Man*, who confeſſed he had turned ſeven hundred people to his Religion and Doctrine, for which he thanked God.

Many Lets will meet us in our way to Heaven-ward.

DEar Sifter, take heed; you ſhall in your journey towards Heaven, meet with many a monſtrous beaſt. You had need therefore to have the Salve of Gods Word ready at hand. You ſhall meet Husband, Children, Lovers and Friends, that ſhall be very Lets and Impediments to your purpoſe. You ſhall meet with ſlander and contempt of the World; and ſhall be counted

Mr. Hooper *out of a Letter to Mrs.* Warrope.

counted ungracious and ungodly. You ſhall meet with cruel Tyranny, to vex you with all extremity: You ſhall now and then ſee the troubles of your Conſcience, and feel your own weakneſs: You ſhall hear that you be curſed of the Romiſh Catholick Church, with ſuch like terrors. But pray to God, and follow the Star of his Word, and you ſhall arrive at the port of eternal ſalvation, by the only merit of Jeſus Chriſt.

Our beſt wiſdom is, to let our God to be wiſe for us.

DEarly beloved, if we be contented to obey Gods Will, and for his Commandments ſake, to ſurrender our Goods and our Lives to be at his pleaſure, it makes no matter whether we keep Goods and Life, or loſe them. Nothing can hurt us that is taken from us for Gods cauſe; nor nothing can at length do us good that is preſerved contrary to his will. Let us wholly ſuffer God to uſe us and ours after his holy Wiſdom; and beware we neither uſe nor govern our ſelves contrary to his Word, by our own wiſdom; for if we do, our wiſdom will at length prove to be fooliſhneſs. It is kept to no good purpoſe which is kept againſt Gods Commandments. It can by no means be taken from us which he would ſhould tarry with us. He is no good Chriſtian that ruleth himſelf and his as worldly means

means ſerveth: For he that ſo doth, ſhall have as many changes as chanceth in the world. To day with the World, he ſhall like and praiſe the truth of God; to morrow, as the World will, ſo will he like and praiſe the Falſhood of man. To day with Chriſt, to morrow with Antichriſt, *&c.*

Unmortified men and women no meet Creatures for God.

OUT of another of his Letters (he ſaith), That before a Chriſtian can be brought to perfection, he muſt firſt be brought to nothing. To what lothſomneſs (ſaith he), yea, to what abhorring comes our meat and drink, before they work their perfection in us? From Life they be brought to the fire, and clean altered from that they were, being alive; from the fire to the trencher, and all to hacked; from the trencher to the mouth, and as ſmall ground as the teeth can grind them; and from the mouth into the ſtomach; and there ſo boyled and digeſted, before they nouriſh, that whoſoever ſaw the ſame, would loath and abhor his own nouriſhment, before it can come to his perfection. Is it then any marvel if ſuch Chriſtians as God delighteth in, be ſo mangled and defaced in this World, which is the Kitchin and Mill to boyl and to grind the fleſh of Gods people in, till they atchieve their perfection

fection in the World to come? Raw fleſh is not meat wholſome for man; and unmortified men and women be no creatures fit for God.

A Note touching the manly Reſolution of Doctor Taylor, *in ſtanding to the Truth.*

DOctor *Taylor* being ſenr for by a Letter Miſſive, to appear before *Stephen Gardiner*, Biſhop of *Wincheſter*, then Lord Chancellor of *England*, upon his Allegiance to anſwer ſuch Complaints as were made againſt him; and earneſtly ſollicited by ſome of his well-willers, to depart the Realm for a time, and ſo to preſerve himſelf for a further good, made them this anſwer: *Dear Friends, I moſt heartily thank you for the tender care you have of me. But, Oh, what would you have me to do? I am Old, and have already lived too long to ſee theſe terrible and moſt wicked days. Fly you, and do as your Conſcience leadeth you; I am fully determined (with Gods Grace) to go to the Biſhop, and to his beard to tell him that he doth naught. God ſhall well hereafter raiſe up Teachers of his people, which ſhall with much more diligence and fruit teach them than I have done: For God will not forſake his Church, tho now for a time he trieth and correcteth us, and not without juſt cauſe.*

As

As for me, I believe before God, I ſhall never be able to do God ſo good ſervice as I may do him now; nor I ſhall never have ſo glorious a calling as now I have, nor ſo great mercy of God proffered me, as is now at this preſent: For what Chriſtian man would not gladly die againſt the Pope and his Adherents? I know that the Papacy is the Kingdom of Antichriſt, altogether full of Lies, altogether full of Falſhood; So that all their Doctrine, from Chriſts Croſs be my ſpeed, and St. Nicholas, *unto the end of their Apocalypſe, is nothing but Idolatry, Superſtition, Errors, Hypocriſie and Lyes.*

Doctor *Taylor* having made his appearance before the Biſhop of *Wincheſter*, *Stephen Gardiner*, the Biſhop greeted him with this welcome; Art thou come, thou Villain? How dareſt thou look me in the face? Knoweſt thou who I am?

Yes, I know who you are, ſaid Doctor *Taylor*; You are Doctor *Stephen Gardiner*, Biſhop of *Wincheſter*, Lord Chancellor of *England*, and yet but a mortal man, I trow. But if I ſhould be afraid of your Lordly Looks, why fear you not God, the Lord of us all? How dare you for ſhame look any Chriſtian man in the face, ſeeing you have forſaken the Truth, denied our Saviour Chriſt and his Word, and done contrary to your Oath in writing? With what countenance will you appear before the Judgment-Seat of Chriſt, to anſwer to your Oath made,

made, firſt unto that bleſſed King of famous Memory, King *Henry* the Eighth, and after that to bleſſed King *Edward* the Sixth, his Son?

Tuſh, tuſh, ſaith the Biſhop, that was *Herods* Oath, unlawful; and therefore to be broken.

You ſhall not be ſo diſcharged of it (ſaid Doctor *Taylor*) before Chriſt, who doubtleſs will require it at your hands, as a lawful Oath, made to your Leige Lord and Soveraign, the Kings Majeſty; from whoſe Obedience no man can aſſoyl you, neither the Pope, nor none of his.

The mournful Complaint of Chriſts ſcatttered Sheep, for the loſs of their faithful Shepherd, Dr. Taylor.

AT his coming thorow *Hadley*, the ſtreets were beſet on both ſides with men and women of the Town and Country; waiting to ſee him, whom when they beheld ſo led to death, with weeping eyes, and lamentable voices, they cried, ſaying one to another, 'Ah, good Lord! there goes our 'good Shepherd from us, that ſo faithfully 'hath taught us, and ſo fatherly hath cared 'for us, *&c.* O merciful God, what ſhall 'we poor ſcattered Sheep do? What ſhall 'become of this wicked World! Good 'Lord ſtrengthen and comfort him. To whom Doctor *Taylor* evermore anſwered: 'Good

'Good people, I have preached to you Gods Word and Truth, and come this day to seal 'it with my blood.

He preparing himself also to the fire, said, 'Good people, I have taught you nothing 'but Gods holy Word, and those Lessons I 'have taken out of Gods blessed Book, the '*Bible*, and come hither this day to seal it 'with my blood.

The holy Martyrs sustained not only hard measure at the hands of their Persecutors, but of their Officers also.

Being at the Stake, one *Warwick* cast a Faggot at him, which light upon his face, and so hurt him, that the blood ran down his visage. Then said Doctor *Taylor*; 'O 'Friend, I have hurt enough; what needed 'that?

The like homely usage had he at the hands of one *Homes*, Yeoman of the Guard, who had used him unkindly and churlishly by the way; who with a Waster, gave him a cruel blow upon the head, for saying (as you heard), 'I have taught you nothing but the 'Truth, and am come to seal it with my 'blood.

His valiant and quiet enduring of the fire.

FIre being set unto him, holding up both his hands, he called upon God, and said, 'Merciful Father of Heaven, for Jesus 'Christ,

'Christ, my Saviours sake, receive my soul 'into thy hands. So stood he, without either crying or moving, with his hands folded together, till one *Soyce*, with an Halbard, struck him on the head, that the brains fell out, and the dead Corps fell down in the fire.

The Piety and Charity of Thomas Tomkins.

THis *Tomkins* was a Weaver by his Occupation, dwelling in *Shoreditch*, who was of so godly and devout a dispositon, that if any had brought him a Web, as sometime he had three or four in a day, he would always begin with prayer; or if any had come to talk with him of any matter, he would likewise first begin with prayer; and if any had come to have borrowed money of him, he would shew him such money as he had in his Purse, and bid him take it; and when it was repayed back again, he would bid them keep it longer, if they needed it, while they were better able to pay him.

Bonner would beat his Prisoners with his fist.

DUring the time that the said *Tomkins* was prisoner with *Bonner*, which was half a year, he was so rigorous to the poor man,

man, that he beat him ſhamefully about the face, whereby his face was ſwelled; and not content with that, he plucked off a piece of his beard. But the Rage of this Biſhop was not ſo great againſt him, but the Conſtancy of the party was much greater, with patience to bear it.

Which becauſe it diſfigured him, the Biſhop gave a Barber twelve pence to ſhave him; adding, that then he would look like a Catholick.

Bonner *ſetteth his Priſoner to work.*

BOnner having this *Tomkins* with him Priſoner at *Fulham*, in the Month of *July*, ſet him, with his other folks, to make Hay; and ſeeing him to labour ſo well, the Biſhop ſitting him down, ſaid, Well, I like thee well; for thou laboureſt hard; I truſt thou wilt be a good Catholic. My Lord, ſaid the poor man, St. *Paul* ſaith, *He that will not labour, let him not eat.* Ah, I ſee (ſaid *Bonner*) that *Paul* is a great man with thee.

Bonner *burning the hand of his Priſoner.*

BOnner perceiving the invincible Conſtancy of this *Thomas Tomkins*, and being exceedingly vexed therewith, having with him at *Fulham* that time, Maſter *Hapsfield*, Maſter

Maſter *Pendleton*, and *Chadſey*, *Tomkins* was called for before him, who ſtanding as he was wont, in defence of his Faith, the Biſhop fell from beating to burning; thinking by letting him have ſome fore-taſte of the pain, to make him leave the defence of the Truth he had received: For having there by him a Taper, or Wax-candle, of three or four wicks, ſtanding upon the Table, he took him by the fingers, and held his hand directly under the flame; in which burning he never ſhrunk till the veins ſhrunk, and the ſinews burſt; inſomuch that the water did ſpirt into Maſter *Harpsfields* face; who having ſome Remorſe, beſought the Biſhop to ſtay, ſaying, he had tried him enough.

This burning was in the B. Hall at Fulham.

As the pain of the Martyrs increaſed, ſo did their comfort.

THis *Thomas Tomkins* reported to one *James Hinſe*, that whilſt his hand was thus in burning, his ſpirit was ſo rapt up within him, that he felt no pain.

Out of the mouths of babes and ſucklings, God ordains ſtrength.

JOhn *Laurence*, Prieſt, having his Legs ſore worn with Irons, and his body weakned

weakned with ill keeping, was born to the fire in a Chair, in which as he ſate, young children came about the fire, crying as well as they could, 'Lord ſtrengthen thy 'ſervant, and keep thy promiſe; Lord 'ſtrengthen thy ſervant and keep thy pro-'miſe.

God turns the ſhew of weakneſs in his Servants, ſometimes to his great glory.

MAſter *Cardmaker* being come with *John Warne*, Upholſter, to the place where they ſhould be burned, was called aſide by the Sheriffs; who talking with him ſecretly ſo long, that in the mean while, *Warne*, his fellow-Martyr, had made his Prayer, was chained to the Stake, and had Wood and Reed ſet about him; ſo that nothing wanted but the firing: ſtill ſtood *Cardmaker* talking with the Sheriffs.

They ſuffered together in Smithfield.

The people which before had heard, that *Cardmaker* would recant, and beholding this his ſtay, were in a marvellous dump and ſadneſs, thinking no leſs but he would indeed now recant at the burning of *Warne*.

At length *Cardmaker* departed from the Sheriffs, and came towards the Stake, and in his garments as he was, kneeled down, and made a long prayer in ſilence to himſelf;

yet the people confirmed themſelves in their Fantaſie of his Recantation, ſeeing him praying ſecretly in his Garments, and no ſemblance of any burning.

His prayer ended, he roſe up, put off his clothes unto his Shirt, went with bold courage to the Stake, ſweetly kiſſed it He took *Warn* by the hand, and comforted him in the Lord; and ſo gave himſelf alſo to the Stake moſt gladly.

The people ſeeing this ſo ſuddenly done, contrary to their fearful expectation, as men delivered out of ſo great a doubt, cried out for joy, with ſo great a ſhout as hath not lightly been heard a greater; ſaying, 'The 'Lord be praiſed; the Lord ſtrengthen thee, '*Cardmaker*; the Lord Jeſus receive thy 'Spirit.

And this continued while the Executioners put the fire to them; and they both paſſed thorow it, to the bleſſed Reſt and Peace among the reſt of Gods holy Saints and Martyrs.

The Righteous are as bold as a Lyon.

John Ardley being ſollicited and urged by *Bonner* to recant, he conſtantly ſtanding to the profeſſion of his Religion, gave him this anſwer; My Lord (ſaid he) neither you, nor any of your Religion is of the Catholic Religion; for you be of a falſe Faith; and I doubt not but you ſhall be deceived at length,

length, bear as good a face as you can. You have ſhed innocent blood; you have killed many; and yet ye go about to kill me. But if every hair of my head were a man, I would ſuffer Death in that Opinion and Faith I now ſtand in. Being yet further preſſed to turn to the unity of their Church, he anſwered, No. God forbid that I ſhould do ſo; For then I ſhall loſe my ſoul.

See the like Anſwer of William Sparrow.

The wicked flye when none purſueth them.

THE Biſhop ſitting in his Conſiſtory, and being ſet into an heat with the ſtout Anſwer of this *John Ardley*, and *John Simpſon*, burſt out in his loud and angry voice, *Have him away, have him away.* Much people at this time were aſſembled below, to hear the iſſue; ſo that the Conſiſtory being not able to hold them, many were fain to ſtand below in the Church. Now the day being far ſpent, and the people hearing thoſe words, *Have him away*, thinking that the Priſoners had received their Judgments; being deſirous to ſee them had to *Newgate*, ſevered themſelves, one running one way, and another another way; which cauſed ſuch a noiſe in the Church, that they in the Conſiſtory were all amazed, and marvelled what it ſhould mean. The Biſhop

Biſhop alſo being afraid of this ſudden ſtir, asked what there was to do? The ſtanders-by anſwering, ſaid, That there was like to be ſome Tumult; for they were together by the ears.

When the Biſhop heard this, by and by he took him to his heels, and leaving his ſeat, he, with the reſt of that Court, haſted with all ſpeed poſſible to recover the door which went into the Biſhops houſe: But the reſt recovering the door before him, being lighter of foot, thronging haſtily to get in, kept my Lord out, and cried, *Save my Lord, ſave my Lord*, but meaning firſt to ſave themſelves, if any danger ſhould come.

They were in fear where no fear was.

The Faithful count not their Lives dear unto them for Chriſt.

AN Example whereof we have in the godly Martyr, Maſter *Thomas Hawks*, who being with many fair words exhorted by Biſhop *Bonner*, to return again to the boſom of the Mother Church, replied, No, my Lord, that will I not: For if I had an hundred bodies, I would ſuffer them all to be torn in pieces, rather than I would abjure or recant.

The

The Godly are more than Conquerors, in the Torments they ſuffer for Chriſt.

THis well appears by this Relation following: There came to Maſter *Hawkins*, a little before his Martyrdom, certain of his familiar friends and acquaintance, who ſeemed not a little to be confirmed by the example of his conſtancy and godly talk; and yet being feared on the other ſide with the ſharpneſs of the puniſhment prepared for him, privily deſired him, that in the midſt of the flame he would ſhew them ſome token, if he could, whereby they might be the more certain, whether the pain of burning were ſo great, that a man might not therein keep his mind quiet and patient; which thing he willingly promiſed them to do: And ſo it was agreed, That if the pain were tolerable, and might be ſuffered, he ſhould lift up his hands above his head toward Heaven before he gave up the Ghoſt.

Not long after the hour being come in which he was to ſuffer, fire being put unto him, after his ſpeech was taken away by continuance in the flame, his skin drawn together, and his fingers conſumed, ſo that all men thought certainly he had been gone, ſuddenly, and contrary to all expectation, the bleſſed Servant of God, being mindful of his promiſe (as it ſeemed) which he had for-

formerly made, reached up his hands on a light fire over his head (which was marvellous to behold) to the living God, and with great rejoycing, in all likelihood, clapping them three times together. At the ſight thereof there followed ſuch an Applauſe and Out-cry of the people, and ſpecially of thoſe that knew the matter, that the like hath not commonly been heard. After which the bleſſed Martyr of Chriſt, ſinking down into the fire, gave up the Ghoſt at *Coxall* in *Eſſex*, in the year 1555. *June* the 10*th*.

The Godly prepare for their Troubles before they come, Prov. 22. 3.

THis was verified in *Thomas Wats*, of *Billirecay*, *Linnen-Draper*, in the County of *Eſſex*, who before he was apprehended for the Goſpel, had ſold and made away all the Cloath he had in the Shop; ſetting things in order touching his Wife and Children, having given of the ſaid Cloath to the poor; For he looked always to be taken of Gods Adverſaries and his; as ſhortly after indeed it came to paſs.

The

The Priſon to the Martyrs better than a Parlor.

SO ſaith holy *Bradford* in a Letter to his Mother: 'And indeed I 'thank God more for 'this * Priſon than for any 'Parlor; yea, than for any 'Pleaſure that ever I had: For in it, I find 'God, my moſt ſweet good God always to 'me.

* *He means the* Tower.

The godly ought more to blame themſelves than others for the Churches Afflictions.

TO which purpoſe thus writeth ſweet *Bradford* to the City of *London*: Let us every one from the bottom of his heart, thus apply to himſelf this judgment fallen upon us: It is I, Lord, that have ſinned againſt thee; It is my Hypocriſie, my Vain-glory, my Covetouſneſs, Uncleanneſs, Carnality, Security, Idleneſs, Unthankfulneſs, Self-love, and ſuch like, which have deſerved the taking away of our * good King; of thy Word, and true Religion; of thy good Miniſters by Exile, Impriſonment and Death. It is my wickedneſs that cauſeth ſuch ſucceſs to Authority, and peace to thine Enemies. Oh!

* *King* Edward *the 6th.*

be merciful, be merciful unto us: Turn to us again, O Lord of Hosts; and turn us again unto thee. Correct us, but not in thy fury, *&c.*

What Honour God chiefly requireth of us.

HAng on Gods Providence (saith he in the same Letter) not only when you have means to help you, but also when you have no means; yea, when all means be against you. Give him his Honour, which of all other things he most chiefly requireth at your hands; namely, believe that ye are his Children through Christ; and that he is your Father, and God through him; that he loveth you, pardoneth you all your Offences; he is with you in trouble, and will be with you for ever: when you fall, he will put under his hand; you shall not lye still: before you call upon him, he heareth you; out of evil he will finally bring you, and bring you to his eternal joy. Doubt not hereof my dearly beloved; doubt not (I say), this will God your Father do for you, not in respect of your selves, but in respect of Christ your Captain, your Pastor and Keeper, out of whose hands none shall be able to catch you. In him be quiet, and often consider your dignity: namely, how that they be Gods Children, the Saints of God, Citizens of Heaven, Temples of the Holy

Holy Ghoſt, the Thrones of God, Members of Chriſt, and Lords over all.

Be ye therefore aſhamed to think, ſpeak, or do any thing that ſhould be unſeemly for Gods Children, Gods Saints, Chriſts Members, *&c.*

Godly Reaſons perſwading to the contempt of the World.

WHom ſhould it grieve, ſaith *Bradford* (in one of his Letters), who hath a long Journey to go, to paſs thorow a piece of foul way, if he knew that after he had paſſed it, that way ſhould be moſt pleaſant and delightſome; yea, the journey at an end, and he at his reſting-place, to be made a moſt happy creature? Who will be afraid, or loth to leave a little pelf for a little time, if he knew he ſhould ſhortly after receive moſt plentiful Riches? Who will be unwilling for a little while to forſake his Wife, Children or Friends, when he knoweth he ſhall ſhortly after be aſſociated unto them inſeparably, even after his hearts deſire? Who loveth the ſhadow more than the body? Who can love this Life but they that regard not the Life to come? Who can deſire the droſs of this World, but ſuch as be ignorant of the treaſure of the everlaſting joy in Heaven? I mean, who is afraid to die, but ſuch as hope not to live eternally? Chriſt hath promiſed Pleaſure, Riches, Joy,

Felicity, and all good things to them that for his ſake loſe any thing, or ſuffer any ſorrow. And is he not true of his Word? How can he but be true, in whoſe mouth guile was never found? Alas then! why are we ſo ſlack and ſlow; yea, hard of heart, to believe him, promiſing us thus plentifully eternal bliſsfulneſs; and are ſo ready to believe the World, promiſing us many things, but performing nothing? If we curry-favour now, and halt on both parts, then it promiſeth us peace, quietneſs, and many things elſe. But how doth it pay this gear? Or if it pay it, with what contentedneſs or conſcience? Or if ſo, how long, I pray you? Do we not ſee before our eyes, men to die ſhamefully, I mean, as Rebels, and other Malefactors, which refuſe to die for Gods Cauſe? What way is ſo ſure a way to Heaven, as to ſuffer in Chriſts Cauſe? If there be any way on Horſe-back to Heaven, this is it. By many troubles (as ſaith the Apoſtle) we muſt enter into Heaven, *Acts* 14. 22. And all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution, 2 *Tim.* 3. 2. For the World cannot love them that are of God; the Devil cannot love his enemies; the World will love none but her own: You are Chriſts; therefore look for no Love from her. Should we look for fire to quench our thirſt? Even as ſoon ſhall Gods true ſervants find peace in Antichriſts Regiment.

The

The Way to Heaven is up the Hill.

MY dearly beloved, once heretofore I wrote unto you a *Vale*, or a Farewel, upon conjecture; but now I write my Farewel to you indeed, upon certain knowledg. My ſtaff ſtandeth at the door; I continually look for the Sheriff to come for me: And I thank God I am ready for him. Now go I to practiſe that which I have preached: Now am I climbing up the Hill. It will cauſe me to puff and blow before I come to the Cliff. The Hill is ſteep and high; my breath is ſhort, and my ſtrength is feeble. Pray therefore to the Lord for me, that as I have now, through his goodneſs, almoſt attained to the top, I may by his Grace, be ſtrengthned, not to reſt till I come where I ſhould be. Oh loving Lord, put out thine hand, and draw me unto thee: for no man cometh, unleſs he be drawn of the Father. See, my dearly beloved, Gods loving mercy. He knoweth my ſhortneſs of breath, and extreme weakneſs; and therefore, as he ſent for *Elijah* in a fiery Chariot, ſo ſendeth he for me: For by fire my droſs muſt be purified, that I may be fine Gold in his ſight.

Mr Bradford *in a Letter to Mrs* Warcope.

Bradford *went to practice that he had preached.*

Oh uuthankful wretch that I am! Lord, do thou forgive me mine unthankfulness. Indeed I confess (right dear to me in the Lord), that my sins have deserved Hell-fire much more than this fire. But lo, so loving is my Lord, that he converteth the punishment for my sins, into a testimonial of his truth and verity, which indeed the Prelates do persecute in me, and not my sins: And they persecute not me, but Christ in me, who, I doubt not, will take my part unto the very end. Oh that I had so open an heart, that I could, as I should, receive this so great and unspeakable a dignity which God, my Father, offereth to me. Now pray for me, my dearly beloved; pray for me that I never shrink; I shall never shrink, I hope; I trust in the Lord I shall never shrink. For he that hath always taken my part, will not, I am well assured, leave me when I have most need of him, for his truth and mercies sake.

O Lord, help me: into thy hands I commend me wholly. In the Lord put I my trust, and will not fear what man can do unto me.

A prayer which Master Bradford *taught his Mother to say daily for him in the time of his imprisonment.*

NEver was I so merry (dear Mother) as now I am, and should be, if I could get

get you to be merry with me, to thank God for me, and on this wise to pray for me; Ah good Father, which vouchsafest that my Son, being a grievous sinner in thy sight, should find this favour with thee, to be one of thy Sons Captains, and Men of War, to fight and suffer for the Gospels sake. I thank thee therefore, good Lord, and pray thee in Christs Name, that thou wouldest forgive him his sins and unthankfulness, and make perfect in him that good work thou hast begun: Yea, Lord, I pray thee to make him worthy to suffer not only imprisonment, but even very death for thy Truth, Religion, and Gospels sake. And as *Hannah* did apply, and give her first-born Son *Samuel* unto thee, so do I, dear Father, beseeching thee, for Christs sake, to accept my gift, and give my Son, *John Bradford*, grace always truly to serve thee and thy people, as *Samuel* did. If on this sort, good Mother, you would by prayer offer me up to God, I should be the merriest man that ever I was.

A Note touching John Wade.

THis *Wade* being stripped out of his Clothes in an Inn, and preparing himself for the fire, had a fair long white Shirt brought him from his Wife, which being put on, and he pinioned, was led on foot to the place of Execution; and coming straight

to the Stake, took it in his arms, embracing it, and kiſſing it; to which being chained, he ſaid with a chearful and loud voice, his hands and eyes lifted up to Heaven, the laſt Verſe of the 86*th Pſalm, Shew ſome good token upon me, O Lord, that they which hate me may ſee it, and be aſhamed, becauſe thou, Lord, haſt holpen and comforted me.* Then the Reeds being ſet about him, he pulled them to him, and embraced them in his arms; then fire being put unto him, he cried unto God often, *Lord Jeſus receive my Soul*, without any ſign of impatience in the fire, till at length, after the fire was throughly kindled, he was heard no more to ſpeak, ſtill holding his hands up over his head together towards Heaven, even when he was dead, and altogether roaſted, as tho they had been ſtayed up with a prop ſtanding under them. This ſign did God ſhew upon him, whereby his very enemies might perceive that God, according to his prayer, had ſhewed a token upon him, even to their ſhame and confuſion.

Verſes of Robert Smith, *written to the faithful, then in perſecution.*

COntent thy ſelf with patience,
With Chriſt to bear the croſs of pain;
Which can and will thee recompence
A thouſand fold, with joys again.

Let

Let nothing cauſe thine heart to quail:
Lanch out thy boat, hoiſe up thy ſail,
And put from the Shore be thou ſure;
Thou ſhalt attain unto the Port
That ſhall remain for evermore.

No quietneſs in Satans Service.

TO which purpoſe thus writeth *Robert Samuel*, Preacher, and Martyr, to the godly then in trouble: Why are you (vain men) more afraid of Jeſus, your gentle Saviour, and of his Goſpel of Salvation, than if a Legion of Devils were about to deſtroy your Souls and Bodies? Think you to be more ſure than under your Captain Chriſt? Do you promiſe your ſelves to be more quiet in Satans Service than in Chriſts Religion? Eſteem you more theſe tranſitory and pernicious pleaſures, than God and all his heavenly treaſures? Oh palpable darkneſs! Oh horrible madneſs, and wilful blindneſs, without compariſon, too much to be ſuffered any longer! We ſee, and will not ſee; we know, and will not know; yea, we ſmart, and will not feel and that our own Conſciences well knoweth. Oh miſerable and brainleſs ſouls, which would for fooliſh pleaſure, and ſlippery wealth, loſe the Royal Kingdom, and permanent Joys of God, with the everlaſting Glory which he hath prepared for them that truly love him, and renounce the world. The time is come we muſt go

to it. Judgment is begun at Gods houſe: Began they not firſt with the green and ſappy tree? And what followed then upon the branches?

Encouragement to ſuffer the Croſs of Chriſt.

WE ought not to be diſmaid (ſaith the godly Martyr) in our ſuffering for Chriſt, but rather to be of good comfort; not to be ſad, but merry; not ſorrowful, but joyful, ſeeing God hath accepted of us, as of his dearly beloved children: I ſay, we ſhould for his ſake, with glad hearts be ready to ſubdue our ſinful luſts, our wretched fleſh and blood unto his glory, the promoting of his holy Truth, and edifying of his Church. What if the earthly houſe of this our habitation be deſtroyed? we know aſſuredly we ſhall have a building given of God, not made with hands, but eternal in the Heavens: and that with ſuch joys as Faith taketh not, Hope toucheth not, nor Charity apprehendeth not. They paſs all deſires and wiſhes. Gotten they may be by Chriſt; eſteemed to their worth they cannot be. Wherefore the more affliction and perſecution the Word of God bringeth us, the more felicity and greater joy abideth us in Heaven. But the worldly peace, idle eaſe, wealthy pleaſure, which the ungodly fooliſhly ſo much gape after, and imagine to procure

to

to themſelves by perſecuting and thruſting away the Goſpel, ſhall turn to their own trouble, and in the end (if they prevent not) to their perpetual infelicity, perdition and damnation; For they had rather with rich *Nabal*, and his temporal delights, deſcend unto the Devil, than with poor Chriſt, and his bodily trouble, to aſcend into the Kingdom of God, his Father.

The blood of the Martyrs, the ſeed of the Goſpel.

A Little after: Our blood (ſaith he) ſhed for the Goſpel, ſhall preach it with more fruit, and greater furtherance, than did our Mouths, Lives, and Writings; as did the blood of *Abel*, *Stephen*, with many more. What tho for a time they laught Chriſt and his Word to ſcorn, they ſhall not ſit in the Chair of the ſcorners for ever.

A ſweet Meditation flowing from Faith in Gods Promiſes.

TOwards the end of the ſaid Letter, he ſaith Let us therefore with an earneſt Faith, ſet faſt hold, and ſure feeling upon the promiſes of God in the Goſpel; and let us not be ſundred from the ſame by any temptation, tribulation, or perſecution. Let us conſider Gods Verity to be invincible, inviolable

olable and immutable, promiſing and giving us, his faithful Soldiers, Life eternal It is Chriſt only that hath deſerved it for us; and unto him only muſt we render the praiſe. Let not then the vain fantaſies and dreams of men, the fooliſh Gawds and Toys of the World, nor the crafty Deluſions of the Devil, drive and ſeparate us from our hope of the Crown of Righteouſneſs. that is laid up in ſtore for us againſt the laſt day. Oh that happy and merry laſt day! I mean to the faithful, when Chriſt by his Covenant ſhall give and grant unto them that overcome and keep his words to the end, that they may aſcend, and ſit with him in his ſeat for ever, as he hath aſcended, and ſitteth on the Throne with his Father. The ſame body and ſoul that is now afflicted with Chriſt, ſhall then with Chriſt be glorified; Now in the *Butcher*'s hands, as ſheep appointed to be ſlain; Then ſitting at Gods Table with Chriſt in his Kingdom, as Gods honourable and dear children; Where for Earthly Poverty we ſhall have Heavenly Riches; for a little hunger and thirſt, ſaturity of pleaſures in the preſence of God for ever and ever; for ſorrows, troubles, and cold Irons, celeſtial joys and the company of Angels; and for a bodily Deth, Life eternal. Oh happy ſouls! Oh precious death! and ever more bleſſed! Right dear in the ſight of the Lord is the death of his Saints, &c.

We muſt obey God rather than men.

ROobert *Coo*, Martyr, being demanded by the Biſhop of *Norwich*, whether he would obey the Kings Laws? anſwered, As far as they agree with Gods Word, I will obey.

Biſhop. Whether they agree or not agree with Gods Word, we be bound to obey them, if the King were an Infidel.

Coo. If *Sydrach*, *Miſaack*, and *Abednego*, had ſo done, *Nebuchadnezar* had not confeſſed the true God.

The Martyrs would not be delivered, but by Law.

AT the Aſſize holden at *Wisbich*, there cometh to *William Wolſey*, Martyr, one Doctor *Fuller*, ſpeaking to him on this manner, *Wolſey*, thou doſt much trouble my conſcience, wherefore (I pray thee) depart and rule thy tongue, ſo that I hear no more complaints of thee, and come to the Church when thou wilt; and if thou be complained on, ſo far as I may, I promiſe thee, I will not hear it.

To whom *Wolſey* replyed, Maſter Doctor, I was brought hither by a Law, and by a Law I will be delivered.

Robert

Robert Pygot, *and* William Wolſey, *comforted and confirmed in the Faith, by a Biſhops Chaplain.*

THeſe two Godly Martyrs lying in priſon, there came to viſit them, one *Peter Valentine*, a *French*-man born, Chaplain to Biſhop *Goderick*, who at his entrance ſaid unto them, My Brethren, according to mine office, I am come to talk with you, for I have been Almner here this twenty years, and above. Take it therefore in good part, my Brethren, I pray you, that I am come to talk with you; I promiſe you, not to pull you from your Faith. But I both require and deſire you, in the name of Chriſt, to ſtick unto the truth of his Goſpel; and I beſeech Almighty God, for his Son Jeſus Chriſt his ſake, to preſerve you and me in the ſame unto the end: For I my ſelf know not, (*my Brethren*) how ſoon I ſhall be at the ſame point, you now are at. Thus, with many other like words, he made an end, cauſing all that were there preſent, to water their cheeks contrary to all their expectations, praiſed be God.

A wicked new man.

BEing in their examination, before Doctor *Fuller*, formerly mentioned, Doctor *Shaxton* ſaid unto them; Good Brethren,

thren, remember your ſelves, and become new men, for I my ſelf was in this fond opinion, you now are in, but I am now become a new man.

Ah! ſaid *Wolſey*, are you become a new man? Wo be to thee, thou wicked new man, for God ſhall juſtly judg thee.

Properties of a good Biſhop.

BIſhop *Ridley* was as tenderly beloved of his Flock, as the Father of the Child. Every Sunday, and Holy-day, he uſually Preached in one place or other, to whoſe Sermons the people reſorted, *ſwarming about him like Bees*, and covering the ſweet Flowers and wholeſome Juice of the fruitful Doctrine, which he *not only preached*, *but practiſed in his life*, as a glittering Lanthorn to the eyes and ſences of the Blind, in ſuch pure order and chaſtity of life, that his very Enemies could not reprove him in one jot thereof.

He was of nature *kind to his Kinsfolks, and yet not bearing with them otherwiſe than right required; giving them always this general rule,* (yea to his own Brother and Siſter) *that they doing evil, ſhould ſeek, or look for no more at his hands, than at the hands of a meer ſtranger; profeſſing that he or ſhe that uſed a godly trade of life, ſhould be eſteemed of him as his brother and Siſter.*

Being at his Mannor at *Fulham*, as he much

much uſed to be, he read daily a Lecture to his Family at the Common-Prayer, beginning at the Acts of the Apoſtles, and ſo going throughout all the Epiſtles of Saint *Paul*, giving to every man that could read, a New Teſtament; hiring them beſides with money, to learn, by heart, certain Chapters, but eſpecially, the 13. of the *Acts*. Reading often alſo to his Family the 101. *Pſalm*. Being marvellous careful over his Family, that they might be a ſpectacle of all vertue, and honeſty unto others.

Let not us contend, for we are Brethren.

IN *a Letter he writes to Maſter* Hooper, *he hath theſe words*: Foraſmuch (dear Brother) as I perceive by your Letters which I have but ſuperficially ſeen, that we throughly agree, and wholly conſent together in thoſe things which are the grounds and ſubſtantial points of our Religion, againſt the which the world ſo furiouſly rageth in theſe our days; Howſoever we in times paſt, in certain by-matters and circumſtances of Religion, your wiſdom and my ſimplicity, hath (I grant) a little jarred, each of us following the abundance of his own ſenſe and judgment: Now (I ſay) be you aſſured, that even with all mine heart, God is my witneſs in the bowels of Chriſt, I love you in the truth, and for the truth's ſake, which abideth in us, and (as I am perſwaded) ſhall, by

by the grace of God, abide in us for evermore. (*And a little after*:) Let us joyn hands together in Christ, and if we cannot overthrow, yet to our power, and as much as in us lyeth, let us ſhake thoſe high altitudes, not with Carnal, but with Spiritual Weapons.

How to be affected, when the Word of God is Rejected

LYing on a time at his Houſe at *Hadham* in *Hartfordſhire*, he went to viſit Lady *Mary*, then lying two miles off, at *Hundſdon*: about Eleven of the Clock, Lady *Mary* came forth into her Chamber of Preſence, whom the ſaid Biſhop then ſaluted. She thanked him for his pains, and for a quarter of an hour talked pleaſantly with him, *&c.*

After dinner, the Biſhop being called for, by her Grace, he thus began his ſpeech.

Madam, I come not only to do my duty to ſee you, but alſo to offer my ſelf to Preach before you on Sunday next, if it will pleaſe you to hear me.

At this her countenance changed, and af er ſilence for a while ſhe anſwered;

My Lord, as for this laſt matter, I pray you make the anſwer to it your ſelf.

Biſhop.

Biſhop. Madam, conſidering mine Office and Calling, I am bound of duty to make your Grace this offer, to preach before you.

Mary. Well, I pray you make the anſwer, as I have ſaid, to this matter your ſelf: for you know the anſwer well enough. But if there be no remedy but I muſt make you anſwer, your anſwer ſhall be this: The door of the Pariſh-Church adjoyning, ſhall be open for you, if ye come: And ye may Preach if ye liſt, but neither I, nor none of mine ſhall hear you.

Biſhop. Madam, I truſt, you will not refuſe to hear Gods Word.

Mary. I cannot tell what ye call Gods Word.

That is not Gods Word now, which was Gods Word in my Fathers daies.

After many bitter words againſt the Religion then eſtabliſhed, She concluded with theſe words: My Lord, for your gentleneſs in coming to ſee me, I thank you: but for your offering to Preach before me, I thank your never a whit.

Then the Biſhop was brought by Sir *Thomas Wharton* (who at the Biſhops firſt coming, had given him kind entertainment) to the place where he dined, and deſired to drink. After he had drunk, he pauſed a while, looking very ſadly, and ſuddenly brake out in theſe words: Surely I have done amiſs. Why ſo, ſaid Sir *Thomas?* For I have

have drunk, ſaid he, in that place, where Gods Word offered, hath been refuſed: whereas if I had remembred my duty, I ought to have departed immediately, and to have ſhaken the duſt of my ſhooes for a Teſtimony againſt this Houſe.

The words were by the ſaid Biſhop ſpoken with ſuch vehemency, that ſome of the hearers confeſſed, it made their hair to ſtand upright on their heads.

Notes touching old Father Latimer, *firſt a zealous Papiſt.*

ZEalous he was at the firſt, in the Popiſh Religion, and therewithall ſo ſcrupulous (as himſelf confeſſeth) that being a Prieſt, and uſing to ſay Maſs, he thought he had never ſufficiently mingled his Maſſing Wine with Water. *

* *Alſo that he ſhould never be damned if he were once a profeſſed Frier*, &c.

The manner of his Converſion.

MAſter *Thomas Bilney*, being about that time a trier out of Satans ſubtilties, and a ſecret overthrower of Antichriſts Kingdom, ſeeing Maſter *Latimer* to have zeal in his ways (although without knowledg) was ſtrucken with a Brotherly pity towards him, and bethought by what means he might

might beſt win this zealous ignorant Brother. After a ſhort time he came to Maſter *Latimers* Study, and deſired him to hear him make his Confeſſion. Which thing he willingly granted, by hearing whereof, he was (through the good Spirit of God) ſo touched, that thereupon he forſook his former ſtudying of the School-Doctors, and other foppery, and became an earneſt Student of Divinity.

Being converted, he endeavours to convert others.

AFter this his winning to Chriſt (ſaith Maſter *Fox*) he was not ſatisfied with his own converſion only, but like a true Diſciple of the bleſſed *Samaritan*, pitied the miſery of others, and therefore became a publick Preacher, and alſo a private inſtructor to the reſt of his Brethren within the Univerſity, by the ſpace of three years.

He was ever wont to ſay, that the Preaching of the Goſpel would coſt him his life.

At the coming in of Queen *Mary*, a Purſevant was ſent down to cite him to appear at *London*, of which tho he lacked no forewarning ſix hours before, by *John Careleſſe*, yet ſo far off was he from thinking of eſcape, that he prepared himſelf towards his journey, before the ſaid meſſenger came to his houſe. At the which thing, the Purſevant marvelled, ſeeing him ſo

ſo ready, and ſaid unto him: *My Friend, you be a welcome m[illegible]er to me. And be it known to you, [illegible] the whole world, that I go as willingly to* London *at this preſent, being called by my Prince to render a reckoning for my Doctrine, as ever I went to place in my Life. And I doubt not but that God, as he hath made me worthy to preach his Word before two excellent Princes, ſo he will enable me to witneſs the ſame unto the third, either to her comfort or diſcomfort eternally.*

At his coming up to *London*, paſſing thorow *Smithfield*, he merrily ſaid, *That* Smithfield *had long groaned for him.*

He was cheerful in his impriſonment.

BEing Priſoner in the Tower, the Lieutenants man coming upon a time, the aged Father being kept without a fire in the Froſty Winter, and well-nigh ſtarved for cold, merrily bad the man tell his Maſter, that *if he did not look the better to his Priſoner, perchance he would deceive him.* The Lieutenant hearing this, bethought himſelf of his words, and fearing leſt that indeed he meant to make ſome eſcape, began to look more ſtraitly to his Priſoner; and ſo coming to him, began to charge him with his words, reciting what his man had told him before. Yea, Maſter Lieutenant, ſo I ſaid indeed: *For you look, I think, that I ſhould*

ſhould burn: but except you let me have ſome fire, I think I am [illegible] to deceive your expectation, for I t[illegible] ſhall rather ſtarve here with cold.

Many ſuch like anſwers, (merry, but ſavory) would he give, coming not from a vain mind, but from a conſtant and quiet reaſon, declaring a firm and ſtable heart, little paſſing for all this great bluſtering of their terrible threats, but rather deriding the ſame.

His Conſtancy.

COnſtant he was in his greateſt extremity; for when he ſtood at the Stake, without *Bocardo*-gate at *Oxford*, and the tormentors ready to ſetfire to him, and to the learned and godly Biſhop *Ridley*, he lifted up his eyes to Heaven, with an amiable and comfortable countenance, ſaying theſe words, *Fidelis eſt Deus, qui non ſinit nos tentari ſupra id quod poſſumus*: God is faithful, who will not ſuffer us to be tempted above our ſtrength, *&c.*

One burned with the Apocalypſe.

IN King *Henry* the eighths days, there was one *Stile* burned in *Smithfield*, and with him the Book of the *Apocalypſe*. This book when he ſaw faſtned unto the Stake to be burned with him, he lifted up his voice; *O bleſſed*

bleſſed Apocalypſe *(ſaith he) How happy am I that ſhall be burned with thee!* And ſo this good man and the bleſſed *Apocalypſe* were both together in the fire conſumed.

Maſter Ridleys *behaviour at ſupper, the night before his ſuffering.*

THe night before his ſuffering, his Beard and Legs were waſhed, and as he ſat the ſame night in the houſe of Maſter *Iriſh*, his Keeper, *He bade his Hoſtis and the reſt at the Table to his Marriage, for ſaith he, to morrow I muſt be Married*: And ſo ſhewed himſelf to be as merry as ever he was before. And wiſhing his Siſter at his marriage, he asked his Brother *(*ſitting at Table*)* if ſhe could find in her heart to be there or no: and he anſwered, yea, I dare ſay with all her heart. At which word, he ſaid, he was glad to hear ſo much of her. At this talk, Miſtris *Iriſh* wept. But Maſter *Ridley* comforted her, and ſaid, *O Miſtris* Iriſh, *you love me not now, I ſee well enough. For in that you weep, it doth appear, you mean not to be at my Marriage, neither are content therewith. Indeed you are not ſo much my friend, as I had thought you had been.* But quiet your ſelf: tho my breakfaſt ſhall be ſomewhat ſharp and painful, yet I am ſure my Supper ſhall be more ſweet and pleaſant. When they aroſe from Supper, his Brother offered to watch with him all night: But he ſaid no, no,

no, that you shall not; for I mind, God willing, to go to bed, and to sleep as quietly to Night, as ever I did in all my Life.

No such Joy in the World as Gods people find under the Cross.

THus writes *Master* John Philpot, *Martyr, to the Lady* Vane: The world wondreth how we can be merry, in such extream misery: but our Omnipotent God turneth our misery into felicity. Believe me, dear Sister, there is no such joy in the World, as the People of Christ have under the Cross. I can speak by experience: therefore believe me, and fear nothing that the world can do unto you For, when they imprison our Bodies, they set our Souls at liberty with God; when they cast us down, they lift us up, yea, when they kill us, then do they bring us to everlasting life; and what greater Glory can there be, than to be at conformity with Christ? Which afflictions do work in us.

In another of his Letters to the same Lady, and to the same purpose, he saith, I have so much joy of the reward that is prepared for me, most wretched sinner, that tho I be in *a place of darkness and mourning, yet I cannot lament, but both night and day am so joyful as tho I were unde-

* *He means the Colehouse, which in one of his Letters to this Lady he saith, was as dark and ugly a prison as any about* London.

no croſs at all; yea, in all the days of my life I was never ſo merry; the name of the Lord be praiſed therefore for ever and ever, and he pardon my unthankfulneſs.

The Letters of this good Lady he much eſteemed; for as with her Purſe ſhe comforted his outward man; ſo by her Letters ſhe refreſhed his inward man; to which purpoſe ſaith he, *Ah, dear ſiſter, I thank you for your laſt Letter you ſent me, it is a ſingular comfort unto me as oft as I read the ſame. I have it in my boſome, and will carry the ſame even to the Stake with me, in witneſs that Chriſt hath ſo conſtant and faithful a Lady in* England. Such chearful and holy ſpirits uuder the Croſs, be acceptable ſacrifices inthe ſight of God.

Bonner *beat his Priſoner, for ſaying, He had no luſt to come to his Maſs.*

THus writes one *Thoms Whittle*, Prieſt. Among other things (ſaid he) the Biſhop asked me, if I would have come to Maſs that morning, if he had not ſent for me? Had you ſent (ſaith he) I would have come to you at your commandment, but to your Maſs I have ſmall affection.

At which anſwer he was ſore diſpleaſed, and ſaid, I ſhould be fed with Bread and Water. And as I followed him through the great Hall, he turned back and beat me with his fiſt, firſt on the one Cheek, and

then on the other, that the ſign of my beating did continue many days after. And then he led me into a little Salt-houſe, where I had no Straw nor Bed, but lay two nights on a Table, and ſlept ſoundly, I thank God.

[This poor man, as Maſter *Philpot* reports, for calling of his Bill of Recantation in, was beaten again. The Biſhop (ſaith he) underſtanding of it, ſent for him, and fell upon him like a Lyon: and like a manly Biſhop buffeted him well; ſo that he made his Face black and blue, and pluckt away a piece of his Beard, *&c.*]

The Martyrs were as well contented with hard lodging, as others on their Beds of Down.

SO writes Maſter *Philpot*: After that (ſaith he) I was carried to my Lords Cole-houſe again, where I with my ſix fellows do rouſe together in the Straw, as chearfully, we thank God, as others do in their Beds of Down.

A note of one that leapt at the Stake.

IT was one *Georg Roper*, who at his coming to the Stake, putting off his Gown, fet a great leap: ſo ſoon as the flame was about him, he put out both his arms from his body like a Rood, and ſo ſtood ſtedfaſt, continuing in that manner, not plucking in his arms, till the fire had conſumed and burnt them off.

[He went to the Stake with two other, all in white Linnen, with their Gowns upon. He was the younger, of a freſh colour, courage, and complexion.]

Chriſts Souldiers muſt not look to be always at their eaſe.

COmmend me (ſaith Maſter *Philpot*) in a Letter to *Careleſs*, to all our faithful Brethren, and bid them with a good courage look for their Redemption, and frame themſelves to be hearty Souldiers in Chriſt. They have taken his Preſs-money a great while, and now let them ſhew themſelves ready to ſerve him faithfully, and not flye out of the Lords Camp, into the world, as many do.

Tho the righteous fall, he ſhall not be caſt down.

THis Sentence is verified in *Thomas Whittle*, of whom mention was made a little before; as his own words beſt teſtifie. Having immediately before ſubſcribed his Recantation: To this Bill *(ſaith he)* I did indeed ſet my hand, being much deſired and counſelled ſo to do: and the fleſh being always deſirous to have liberty. Now when I had ſo done, I had little joy thereof: for by and by, my mind and conſcience told me, by Gods Word, that I had done evil, by ſuch a ſlight means to ſhake off the ſweet Croſs of Chriſt; and yet it was not my ſeeking, as God knoweth, but altogether come of them. Oh the crafty ſubtilty of Satan in his members! Let every man that God ſhall deliver into their hands, take good heed, and cleave faſt to Chriſt; for they will leave no corner of his Conſcience unſought, but will attempt all guileful and ſubtil means to corrupt him to fall both from God and his Truth; But let no man deſpair of Gods help: for *Peter* did fall and riſe again. And *David* ſaith, *Tho a Righteous man fall, he ſhall not be caſt away, for the Lord upholdeth him with his hand.*

For I, for my part, have felt mine infirmities, and yet have I found Gods preſent help and comfort in the time of need, I thank him therefore. The

The Night after I had ſubſcribed, I was ſore grieved, and for ſorrow of Conſcience could not ſleep. For in the deliverance of my body out of bands, which I might have had, I could find no joy nor comfort, but ſtill was in my Conſcience tormented more and more, being aſſured by Gods Spirit, and his Word, that I through evil counſel had done amiſs.

Having by entreaty gotten the Bill of his Recantation again of Doctor *Harpsfield*, who ſuffered him to pull out his name, he preſently conceived ſo great joy, that he was perſwaded afterwards, as himſelf ſaith, *That neither Devil, nor cruel Tyrant, ſhould ever be able to pluck him out of Chriſts hand.* Of whoſe Flock (ſath he) I undoubtedly believe that I am one, by means of his death and bloodſhedding, and ſhall at the laſt day ſtand upon his right hand, and receive with others his benediction. And now being condemned to die, my mind and Conſcience, I praiſe God, is quiet in Chriſt: and I by his grace am very well willing to give over this body to the death, for the Teſtimony of his truth, and pure Religion, againſt Anti-Chriſt, and all his falſe Religion and Doctrine.

A Cautat to uſe Circumſpection, if we fall into the Papiſts hands.

HE ſpoke a little hereof before; but not ſatisfied therewith, anon after he adds in a Letter of his to *Careleſs:* God ſuffered me, ſaith he, to faint and fail through humane infirmity, by the working of the Arch enemy in his ſworn Souldiers, the Biſhops and Prieſts. In whom ſo lively appeareth the very viſage and ſhape of Satan, that a man (if it were no prejudice to Gods Word) might well affirm them to be Devils incarnate, as I by experience do ſpeak: wherefore who ſhall for Conſcience matters come into their hands, had need of the wilyneſs of the Serpent to ſave his head, tho it be with the wounding of his body, and to take heed how he conſenteth with their wicked writing, or ſets his hand to their conveyances.

Certain Verſes written at the end of a Letter to *Careleſs.*

This world I do forſake,
To Chriſt I me betake.
And for his Goſpel ſake
I patiently death take.
My body to the duſt,
Now to return it muſt:

My

My ſoul, I know full well,
With my Lord ſhall dwell.

Tho. Whittley.

Bonner *charged to be a bloodſucker.*

BRowne, ſaith *Bonner*, ye have been before me many a time and oft, and I have travelled with thee, to win thee from thy errors; yet thou, and ſuch like, have, and do report, that I go about to ſeek thy blood.

Yea, my Lord, ſaid Browne, *ye be a bloodſucker indeed, and I would I had as much blood, as is water in the Sea, for you to ſuck.*

God gives thoſe that are his, Wiſdom to anſwer in his Cauſe.

TO which effect, *William Tims* thus writeth in one of his Letters: I moſt earneſtly deſire of God, that as you have a willing mind to comfort my vile earthly body in this time of perſecution, ſo he will ſtrengthen you with his Holy Spirit, that my impriſonment do not diſcomfort, but rather ſtrengthen and comfort you; to ſee the goodneſs of God ſhewed unto me, in that, being a man without learning, and brought before three ſuch Biſhops concerning

worldly wiſdom, he gave me both mouth and wiſdom; inſomuch that the Biſhop of *London* flang from me in great haſte.

Which doth yet further appear in the ſtory of *Alice Driver*, who having, as it ſeemeth put the Doctors to ſilence, uſeth this ſpeech. Have you no more to ſay? God be honoured, You be not able to reſiſt the Spirit of God in me a poor woman. I was an honeſt poor mans Daughter, never brought up in the Univerſities, as you have been, but have driven the Plough before my Father many a time, I thank God; yet notwithſtanding, in the defence of Gods Truth, and in the Cauſe of my Maſter CHRIST, by his grace I will ſet my foot againſt the foot of any of you all, in the maintenance and defence of the ſame; and if I had a thouſand lives, it ſhould go for payment thereof.

If we have not this wiſdom, the fault is our own.

SO it followeth in the aforeſaid Letter of *William Tims*. This I have written, that you ſhould not be afraid, but call upon God. *For he hath commanded to ask, and we ſhall have; to ſeek, and we ſhall find; to knock, and it ſhall be opened unto us Alſo he hath commanded us to call upon him in the time of trouble, and he hath promiſed to hear us.*

Therefore

Therefore, if we have not both mouth and wiſdom at his hand, the fault is in us, for either we will not repent us of our wickedneſs, and amend our lives; or we be unfaithful, and believe not the promiſes of God: and ſo our ſelves are the cauſe that this wiſdom is lacking in us. Therefore let us repent and amend our lives, and God is merciful.

Two cauſes, why we want true and heavenly wiſdom.

The Priſon not ſo to be feared, as for it to ſhrink from the Truth.

FOR thus in the ſame Letter he writes: *I certifie you, that if all men knew the comfort they ſhould find at Gods hand in priſon, I think there would come more into Priſon than there do. For ſurely we find ſuch comforts from Gods hand, ſince we have been in Priſon, that we had rather dye than be abroad, to ſee the Idolatry that is among them.* A little after he ſaith, *Good Brethren I am kept alone, and yet, I thank God, he comforteh me, paſt all comfort; for (I thank God) I was never merrier in all my life.*

He rejoyceth that God gave him a Body, wherewith he might glorifie his name.

MY dear Brethren, (ſaith he in another Letter) for the tender mercies of God remember well what I have ſaid unto you, and alſo witneſs; the which I am now ready to ſeal up with my Blood. *And I praiſe God that ever I lived to ſee this day; and bleſſed be my good God, and merciful Father, that ever he gave me a Body to glorifie his name.*

Certain profitable notes out of the ſtory of Julius Palmer *Martyr.*

THIS *Palmer*, all King *Edwards* days, was a zealous Papiſt, in the Univerſity of *Oxford*: ſo obſtinate, that he utterly abhorred all godly prayer and ſincere preaching; inſomuch that he was almoſt pointed at of every one, for his ſaid obſtinancy in his Popiſh opinions. He was born in *Coventry*, and Scholar to one Maſter *Harley*, who taught the Free-School in *Magdalen Colledg*; he grew expert both in the *Latine* and *Greek* tongue. In the time of his Ignorance, he was altogether converſant with ſuch as were enemies to the Goſpel. He would never come to Prayer, but by compulſion, nor to Sermons: for, by his good

good will, he would not hear them himſelf, nor ſuffer any of his Scholars to hear them: for which he was oft called before the Officers of the ſaid Colledge, and puniſhed, ſometimes by Purſe, and ſometimes by lack of his Commons: and at the laſt, for other his Popiſh pranks, expelled the Houſe.

After the which expulſion, deſiring to be reſtored, it ſo happened by the mercy of God, who only doth wondrous things; that in the days of Queen *Mary*, he became of an obſtinate Papiſt, an earneſt Goſpeller. But at the beginning of his Converſion, he remained a long time in moſt points either blind or doubtful; in that he yet could not chuſe but utter himſelf in private reaſonings, both concerning that wherein he was reſolved, as alſo wherein he doubted, For ſuch was his nature always, both in Papiſtry, and Proteſtancy, utterly to deteſt all diſſimulation, inſomuch that by the means of his plainneſs, and for that he could not flatter, he ſuffered much woe, both in King *Edwards* days, and alſo in Queen *Maries* time.

Palmer *hated to diſſemble.*

Now, ſhortly after all this, it pleaſed God ſo to work in his heart, that he became more and more inquiſitive and careful to hear how the Martyrs were apprehended, what Articles they Died for, how they were uſed, and after what ſort they took their Death; ſparing not, at his own charges, to

ſend

ſend one of his Scholars in company of a Batchellor of that Houſe, to *Gloceſter*, to ſee and underſtand the whole order of Biſhop *Hoopers* Death to bring him true report thereof; which ſome think, he the rather did, being wont in King *Edwards* days to affirm, that none of them all would ſtand to the death for their Religion. After that, he would be preſent himſelf at the Examination of the Martyrs, and at their Death, inſomuch, which that the firſt hope the Godly conceived of him, was at his return from the Burning of Biſhop *Ridley*, and Biſhop *Latimer*. At what time, in the hearing of divers of his Friends, he braſt forth into theſe words, and ſuch like: *O raging cruelty! O tyranny tragical! and more than barbarous!*

From that day forward, he gave himſef ſtudiouſly to underſtand the truth, and therefore, with all ſpeed, borrowed *Peter Martyrs* Commentary upon the firſt to the *Corinthians*, and other good Books; And ſo, through hearty Prayer and diligent ſearch, and conference of the Scriptures, at length he believed, and imbraced the truth with great joy, and ſo profited in the ſame, that daily more and more, he declared it both in word and deed; in ſuch ſort, that he never hated the truth more ſtubbornly before, than afterwards he willingly embraced the ſame, when it pleaſed God to open his eyes, and to reveal unto him the light of his

his Word; inſomuch, as when he ſaw his new life, and old living, would not, nor might not quietly ſtand together, he departed the Houſe.

Being once in a Friends Chamber, one *Bartwicke*, an old acquaintance of his, perceiving him to be ſo earneſt a defender of the Verity, ſaid unto him, in the hearing of divers; Well, *Palmer*, well, thou art now ſtout and hardy in thine opinion, but wert thou once brought to the Stake, I believe thou wouldſt tell me another tale; I adviſe thee to beware of the Fire, it is a ſhrewd matter to Burn.

A ſhrewd matter to burn in the opinion of a natural man.

Truly (ſaith *Palmer*) I have been in danger of burning once or twice, and hitherto (I thank God) I have eſcaped it. But I judg (verily) it will be my end at the laſt, welcome be it, by the grace of God. Indeed it is a hard matter for them to Burn, that have the Mind and Soul linked to the Body, as a thieves foot is tyed to a pair of fetters; but if a man be once able, through the help of Gods Spirit, to ſeparate and divide the Soul from the Body, for him it is no more maſtery to burn, than for me to eat this piece of Bread.

Having yielded up his fellowſhip in *Oxford*, and being placed in the Grammar-School at *Reading*, it was not long, but for the ſaving of his Life, he was forced to fly

fly the Town, leaving that he had, and a quarters ſtipend in the hands of his enemies. Then taking his journey to *Eſham*, where his Mother dwelt, hoping to obtain at her hands certain Legacies due to him by his Fathers Will, he was thus entertained of her. As ſoon as ſhe beheld him on his knees, asking her bleſſing, as he had been accuſtomed to do: Thou ſhalt (ſaid ſhe) have Chriſts curſe and mine whitherſoever thou go. He pauſing a little, as one amazed at ſo heavy a greeting, at length ſaid, *O Mother, your own curſe you may give me, which God knoweth I never deſerved; but not Gods curſe, for he hath already Bleſſed me.* Nay (ſaid ſhe) thou wenteſt out of Gods bleſſing into a warm Sun, when thou waſt baniſhed for an Heretick out of that worſhipful Colledg in *Oxford*, and now for the like knavery, art driven out of *Reading* too.

Alas, Mother (ſaid he) *you have been miſinformed; I was not expelled nor driven away, but freely reſigned of mine own accord. And Heretick I am none, for I ſtand not ſtubbornly againſt any true Doctrine, but to my power defend it. And you may be ſure, they uſe not to expel nor baniſh Hereticks (as they term them) but to burn them.* Well (ſaith his Mother) I am ſure thou doeſt not believe as thy Father and I, and all our forefathers have done; but as we were taught in the new Law in King *Edwards* days, which is damnable Hereſie.

Indeed I confeſs (ſaid *Palmer*) *that I believe that doctrine which was taught in* K. Edwards *time, which is not hereſie but Truth; neither is it new, but as old as Chriſt and his Apoſtles.*

And if thou be at that point (ſaid ſhe) I require thee to depart my Houſe, and out of my ſight, and never take me for thy Mother hereafter. And as for Money and Goods, I have none of thine, thy Father bequeathed nought for Hereticks. Faggots I have to Burn thee, more thou getteſt not at my hands.

When my Father and Mother forſake me, then the Lord will take me up, Pſal. 27. 10.

Mother (ſaid he) *whereas you have curſed me, I again pray God to bleſs you, and proſper you all your life long.* And with like ſoft talk, ſweet words, and abundance of tears, trickling down his cheeks, he departed from her, wherewith her heart was ſo mollified that ſhe hurled an old Angel after him, and ſaid, Take that to keep thee a true man.

A

A Conference between him and one Bullingham, *at the firſt a Papiſt, afterwards a Proteſtant.*

THis *Bullingham*, in a Letter reporteth of the ſaid *Palmer*, after this manner: *At my return into* England *(* ſaith he*)* *it was my hap to meet* Palmer *in* Pauls, *where a Rood was ſet up. After our greeting one another,* Bullingham *(ſaid he) is this our God for whom we have ſmarted? No* Palmer, *ſaid I; It is an Image of him. An Image, ſaid he? I tell thee plainly,* Bullingham, *that* John Calvin, *(whoſe Inſtitutions I have read ſince our departure) telleth me plainly by Gods Word, that it is an Idol, and that the Pope is Antichriſt, and his Clergy the filthy ſink-hole of Hell; and now I believe it, for I feel it ſenſibly.* Oh that God had revealed theſe matters to me in times paſt! I would have bequeathed this Romiſh Religion, or rather irreligion, to the Devil of Hell, from whence it came. Believe them not, *Bullingham, I will rather have theſe knees pared off, than I will kneel to yonder Jack napes; (meaning the Rood) God help me, I am born to trouble in this World.*

Well, *Palmer*, ſaid I, is the wind in that door with you? It will blow you little eaſe in the end. I will never have to do with thee again. So I left *Palmer* walking in *Pauls*, who now, through the Element of

of Fire, is exalted above the Elements, where eternal reſt is prepared for Chriſts perſecuted Martyrs.

By me *John Bullingham.*

In a talk between Doctor Jeffery *and him at* Newbery, *he hath theſe ſober, prompt, and confident anſwers.*

Jeffery. I mean to wring *Peccavi* out of your lying lips, ere I have done with thee.

Palmer. But I know, that altho of my ſelf I be able to do nothing, yet if you, and all mine enemies, both Bodily and Ghoſtly, ſhou'd do your worſt, you ſhall not be able to bring that to paſs, neither ſhall ye prevail againſt Gods mighty Spirit, by whom we underſtand the Truth, and ſpeak it bo'dly.

Jeffery. Ah, are you full of the Spirit? Are ye inſpired with the Holy Ghoſt?

Palmer. Sir, no man can believe, but by the inſpiration of the Holy Ghoſt. Therefore, if I were not a ſpiritual man, and inſpired with Gods Spirit, I were not a true Chriſtian. *Qui Spiritum Chriſti non habet, hic non eſt ejus.* He that hath not the Spirit of Chriſt, the ſame is none of his.

Jeffery. I perceive you lack no words.

Palmer. Chriſt hath promiſed not only to give his, ſtore of words neceſſary, but with them

them such force of matter, as the Gate of Hell shall not be able to confound no prevail against it.

Jeffery. Christ made such a promise to his Apostles: I trow ye will not compare with them?

Palmer. With the Holy Apostles I may not compare, neither have I any affiance in mine own wit or learning, which I know is but small: yet this promise, I am certain, pertaineth to all such as are appointed to defend Gods truth against his enemies, in the time of their persecution for the same.

Jeffery. Then it pertaineth not to thee.

Palmer. Yes, I am right well assured, that through his grace, it pertaineth at this prepresent to me, as it shall (I doubt not) appear, if ye give me leave to dispute with you before this Audience, in the defence of all that I have written.

Jeffery. Thou art but a beardless Boy, start up yesterday out of the Schools; and darest thou to presume to offer disputation, or to encounter with a Doctor?

Palmer. Remember, Master Doctor, *Spiritus ubi vult spirat*: The Spirit breatheth where it listeth. And again, *Ex ore Infantium*: Out of the mouths of Babes. And in another place, *Abscondisti hæc a sapientibus*: Thou hast hid these things from the Wise and Prudent, *&c.* God is not tied to time, wit, learning, place, nor person. And altho your learning be greater than mine; yet

yet your belief in the truth, and zeal to defend the ſame, is not greater than mine.

A Gentleman ſeeming to pity his eſtate, ſaith thus unto him.

Gent. PAlmer, take pity on thy Golden Years, and pleaſant flowers of luſty youth, before it be too late.

Palmer. Sir, I long for thoſe ſpringing flowers which ſhall never fade.

Gent. If thou be at that point, I have done with thee.

He comforts his two fellow Martyrs.

AN hour before, he with *John Guin*, and *Thomas Atkin*, went to the Stake, in the preſence of many people; *Palmer* comforted his fellows with theſe words. Brethren, *ſaith he*, be of good chear in the Lord, and faint not. Remember the words of our Saviour Chriſt, where he ſaith, Happy are you when men revile you, and perſecute you for righteouſneſs ſake. Rejoyce and be glad, for great is your reward in heaven. Fear not them that kill the body, and be not able to touch the ſoul. God is faithful, and will not ſuffer us to be tempted above that we be able to bear. We ſhall not end our lives in the fire, but make a change for a better

I believed, therefore did I ſpeak, Pſa. 116.

a better life. Yea, for Coals we shall receive Pearls For Gods holy Spirit certifieth our Spirit, that he hath even now prpared for us a sweet Supper in Heaven, for his sake who suffered first for us.

With these and the like words, he not only comforted the hearts of his silly Brethren that were with him, appointed as sheep to be slain, but also wrested out plentiful tears from the eyes of many that heard him.

As he arose from his prayers at the Stake, two Popish Friers came behind him, exhorting him to recant and save his Soul. To whom he said, *Away, away, tempt me no longer. Away, I say from me, all ye that work iniquity, for the Lord hath heard the voice of my tears.*

Being at the Stake, he said, *Good people, pray for us, that we may persevere to the end: and for Christs sake beware of Popish teachers, for they deceive you.*

As he spake this, a servant of one of the Bayliffs, threw a Faggot at his face, that the Blood gushed out in divers places. For the which fact * the Sherif reviled him, calling him cruel tormentor; and with his walking staff brake his head, that the Blood likewise ran about his Ears.

* *Sir* Richard Abridges.

When

When the fire was kindled, and began to take hold upon their Bodies, they lift their hands up towards Heaven, and quietly and chearful, as tho they had felt no ſmart, they cryed, *Lord Jeſus ſtrengthen us*; *Lord Jeſus aſſiſt us*; *Lord Jeſus receive our Souls.* And ſo they continued without any ſtrugling, holding up their hands, and knocking their Breaſts, and calling upon Jeſus, till they ended their mortal lives.

Among other things, this is to be noted, that after their three heads, by force of the raging flames and devouring fire, were fallen together in a plump or cluſter, which was marvellous to behold, and that they were all judged already to have given up the Ghoſt: *Suddenly*, Palmer, *as a man waked out of ſleep; moved his tongue and jaws, and was heard to pronounce this word*, JESUS.

Of the true Church.

DOctor *Cook* asked one of the Martyrs, called *John Jackſon*, of what Church he was.

Jackſon. Even of that Church which is builded on the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.

Cook.

Cooke. Thou art an Heretic.

Jackson. An Heretic? How can that be seeing I am of that Church? I am sure you will not say, that the Prophets and Apostles were Heretícks.

Notes out of the Hiſtory of Joan Waſte, *blind woman Martyr.*

THis poor woman being born blind, yet was not brought up idly, but at thirteen years of age, ſhe learned to knit hoſen, and ſometime, as occaſion ſerved helped her Father being a Rope-Maker, to turn the Wheel, and would do ſuch other things as ſhe was able, and would in no caſe live idly.

Her Father and Mother being dead, ſhe kept with one *Roger Waſte*, her Brother, and in the days of King *Edward* gave herſelf to hearing Prayers, Homilies, and Sermons, by which ſhe became very well affected. At length having by her labour gotten and ſaved ſo much as would buy her a New Teſtament, ſhe cauſed one to be provided for her. And albeit ſhe was unable to read her ſelf, by reaſon of her blindneſs, yet for the great delight ſhe had to underſtand and have Printed in her Memory the ſayings of the Holy Scriptures contained in the New Teſtament, ſhe acquainted her ſelf chiefly with one *John Hurt* then Priſoner in the Common Hall of *Darby*, for Debts:

who

who being a ſober grave man, of the age of o years, did dayly read unto her ſome Chap- ers out of the New-Teſtament. And when e was letted, ſhe would now and then give a penny or two, as ſhe might ſpare, to uch perſons as would not freely read unto er, appointing untó them aforehand how many Chapters of the New-Teſtament they hould read, or how often upon a price, hey ſhould repeat one Chapter.

And albeit ſhe was blind, yet could ſhe vithout a guide, go to any Church within he Town of *Darby*. Or to any place or Perſon where ſhe might profitably beſtow her time: By means whereof ſhe o profited, that ſhe was able not only to repeat many Chapters of the New-Teſtament without book, but could alſo aptly impugne by divers places of Scripture, as well ſin, as other abuſes in Religion, which were then oo much in uſe among divers and ſundry perſons.

Being in the days of Queen *Mary* con- vented for the truth before the Biſhop of the Dioceſſe, and Doctor *Draicot* his Chancellor, with others: She ſtood conſtantly to the profeſſion thereof, ſaying, *She had learned it out of the Scriptures, and godly Sermons preached by learned men.* Among which ſhe named Doctor *Taylor*; who (ſhe ſaid) took it of his Conſcience, that the Doctrine which he taught was true; and asked of them, if they would do ſo in like caſe for their Doctrine;

Doctrine; which if they would not, ſhe deſired them for Gods ſake, not to trouble her (being a poor, blind and unlearned woman) with any further talk; ſaying, (by Gods aſſiſtance) that ſhe was ready to yeild up her Life in that Faith, in ſuch ſort as they ſhould appoint.

Notwithſtanding, being inceſſantly preſſed by the aforeſaid Biſhop, Doctors, and others their aſſociates, with threats and arguments, being as it ſeemed half aſtonied, willing to prolong her Life, ſhe offered the Biſhop, that if he would before that company, take it upon his Conſcience, that that Doctrine which he would have her to believe, concerning the Sacrament, was true; and that he would at the dreadful day of Judgment, anſwer for her therein, as the ſaid Doctor *Taylor*, in divers of his Sermons did offer, ſhe would then further anſwer them.

Whereunto the Biſhop anſwered he would. But Doctor *Draicot*, his Chancellor, hearing that, ſaid, My Lord, you know not what you do; you may in no caſe anſwer for an Heretick; to whoſe ſayings the Biſhop reformed himſelf. Being then urged by them to recant, ſhe anſwered, *That if they refuſed to take it upon their Conſcience, that their Doctrine was true which they would have her to believe, ſhe would anſwer no further, but deſired them to do their pleaſure.* And ſo after divers cercumſtances, they pronounced ſentence againſt her, and delivered

vered her over to the ſecular power to be burned.

The conſtant words of Agnes Stanley.

BEing urged by *Bonner* with the reſt of her fellow Martyrs, to revoke her opinion, ſhe anſwered him thus, *I had rather that every hair of my head were burned, were it worth never ſo much, than to forſake my faith, and opinion, which is the truth.*

The like conſtancy ſhewed St. Gratwick.

THe ſentence being almoſt read out by *Wincheſter*, againſt the poor man, his Chaplains cryed out, ſtop, ſtop, my Lord, for now he will recant. Then the Biſhop put him to his choice again. To whom he anſwered, *My Lord, my faith is grounded more ſtedfaſt than to change in a moment. It is no proceſs of time can alter me, unleſs my faith were as the waves of the Sea.* And ſo the Biſhop made an end.

Gods Word cannot be deceived.

Matthew Plaiſe, being demanded by the Commiſſary, if he might not be deceived, ſeeing he may be deceived that hath gone to ſtudy all the days of his Life?

Plaiſe. *Yes, I may be deceived, becauſe I am a man; but I am ſure Gods Word cannot be deceived.*

John Hullier *lightned of the Popiſh Paltry; and after burned at* Cambridg.

After he was diſgraced, as the manner is, he ſaid cheerfully: *This is the joyfulleſt day that ever I ſaw, and I thank ye all, that ye have delivered and lightned me of all this Paltry.*

Coming to the Stake, on Maundy-Thurſday, one ſaid to him, The Lord ſtrengthen thee. (Whereat a Sergeant bad him hold his peace, or he ſhould repent it).

To whom *Hullier* anſwered, *Friend, I truſt that as God hath hitherto begun, ſo alſo he will ſtrengthen me, and finiſh his Word upon me. I am bidden to a* Maundy, *whither I truſt to go, and there to be ſhortly. God hath laid the foundation, and I by his grace will end it.*

Notes

Notes out of the Hiſtory of Roſe Allen *Martyr.*

THis *Roſe Allen* was Daughter to the Wife of one *William Mount*, whoſe Houſe being beſet the *7th* of *March*, 1557. at two of the clock in the morning, being the firſt Sunday in Lent, by Sir *Edmund Tirrel*, Knight, *William Samuel*, Bayliff of the Hundred, dwelling in *Colcheſter*, *&c.* called to them (at length) to open the door. Which being done, Sir *Edmund Tirrel*, with the reſt of his company, came into the Chamber where the ſaid Father *Mount* and his Wife did lie, willing them to riſe, for (ſaid he) ye muſt go with us to *Colcheſter Caſtle*; Mother *Mount* hearing that, being very ſick, deſired that her Daughter migh firſt fetch ſome drink, for ſhe was (as ſhe ſaid) very ill at eaſe.

Then he gave her leave, and bad her go. So ſhe took a Stone-pot in one hand, and a Candle in the other, and went to draw drink for her Mother; and as ſhe came back again, *Tirrel* met her, and bad her give her Father and Mother good counſel, that they might become good Catholicks.

Roſe. Sir, I hope they have a better Inſtructor than I; for they have the Holy Ghoſt for their Inſtructor, who I truſt, will not ſuffer them to err.

Tirrel. Why art thou ſtill in that mind, thou naughty houſewife? Marry it is time to look to ſuch Hereticks indeed.

Roſe. Sir with that which you call Hereſie, do I worſhip my Lord God, I tell you truth.

Tirrel. Then I percieve you will burn, Goſſip, with the reſt for Company.

Roſe. No Sir, not for company ſake, but for my Chriſts ſake, if ſo I be compelled thereunto; and I hope in his mercies, if he call me to it, he will enable me to bear it. So he turning him to his Company, ſaith, Sirs, this Goſſip will Burn; do ye not think it? marry Sir, prove her, ſaid one. Then *Tirrel* taking the Candle from her, held her Wriſt, and the burning Candle under her hand, burning croſs-wiſe over the back thereof, ſo long till the very ſinews crackt a ſunder; In which time of his tyranny, he ſaid often to her, Cry, Whore; why thou young Whore, wilt thou not cry? To which ſhe anſwered, That ſhe had no cauſe, ſhe thanked God, to cry, but rather to rejoyce; you (ſaid ſhe) have more cauſe to weep, than I, if you conſider the matter well. In the end, after the Sinews brake, that

Witneſs William Kendler, *and Mrs.* Bright, *who gave her ſalve for the curing of it lying at her houſe at* Romford, *as ſhe went up to* London *with other Priſoners.*

that all the Houſe heard them, he thruſt her away from him violently, and ſaid, Ha! ſtrong Whore, thou ſhameleſs beaſt, thou beaſtly Whore, with other vile words. But ſhe quietly ſuffereing his rage for the time, ſaid, Have ye done Sir, what you will do? And he ſaid, Yea, and if thou think it be not well, mend it.

Roſe Mend it? Nay, the Lord mend you, and give you repentance, if it be his will. And now if you think it good, begin at the feet, and burn to the head alſo; for he that ſet you on work will pay you your wages one day, I warrant you.

Whilſt this *Roſe Allen* was priſoner, ſhe told a friend of hers of the fact of the ſaid cruel *Tirrel*, and ſhewed him the manner of it, ſaying, While my one hand was burning, I having a Pot in my other hand, might have laid him on the face with it, if I had would, for no man held my other hand to let me therein. But I thank God, with all my heart (ſaid ſhe) that I did it not.

Being alſo asked by another, how ſhe could abide the painful burning of her hand, ſaid, That at the firſt it was ſome grief unto her, but afterwards, the longer ſhe burned, the leſs pain ſhe felt, or well near none at all.

Now that this kind of cruelty might not go alone, as you heard before how *Bonner* burnt the hand of *Thomas Thom-*

kins, ſo he plaid the like prank with a poor blind Harper, as it was teſtified by the relation of *Valentine Dingley*, ſometime Gentleman to the ſaid Biſhop; whoſe teſtimony is this; Biſhop *Bonner* having this blind Harper before him, ſpake thus unto him; Such blind abjects as thou art, do follow a ſort of Heretical Preachers; but when they come to the feeling of the Fire, they will be the firſt that will fly from it.

To whom the blind man ſaid, *That if every joynt of him were burnt, yet he truſted in the Lord not to fly.*

Then *Bonner* ſignifying privily to certain of his men about him, what they ſhould do; they brought to him a burning cole, which cole being put into the poor mans hand, they cloſed it faſt again, and ſo was his hand piteouſly burned.

Count it exceeding joy, when you fall into divers temptations.

Elizabeth Folkes, a young Maiden, having ſentence of Condemnation read againſt her by Doctor *Chadſey*, who ſo wept in doing of it, that the tears trickled down on both her Cheeks, lifting up her hands and eyes unto Heaven, with fervent Prayer in an audible voice, *praiſing God that ever ſhe was born to ſee that moſt bleſſed and happy day, that the Lord had counted her*

her worthy to ſuffer for the teſtimony of Chriſt; and Lord, ſaid ſhe, if it be thy will, forgive them that thus have done againſt me, for they know not what they do.

In the end laying her hand upon the Barrel, ſhe told them all, *That if they did not repent their wicked doings, undoubtedly that very Bar, at the Day of Judgment, ſhould witneſs againſt them, that they had there that day ſhed innocent blood.*

At her burning, having plucked off her Petticoat, ſhe would have given it to her Mother, (who kiſſing her at the Stake, exhorted her to be ſtrong in the Lord) which the wicked there preſent would not ſuffer. Therefore taking the ſaid Petticoat in her hand, ſhe threw it away from her, ſaying; *Farewel all the world*; *farewel* Faith; *farewel* Hope; *and ſo taking the Stake in her hands, ſhe ſaid, Welcame Love.*

When all ſix, (whereof ſhe was one) were nailed to the Stake, and the Fire about them, *they clapped their hands in the Fire for joy, inſomuch that the ſtanders by (which by eſtimation were thouſands) cryed generally almoſt, The Lord ſtrengthen them; the Lord comfort them; the Lord pour his mercies upon them; with ſuch words as was wonderful to hear.*

Notes out of the Hiſtory of George Eag'e *commonly called* Trudg over the World.

BEing by his Trade a poor Taylor, yet had he ſo profited in knowledg by that which he heard in King *Edwards* days that in the days of Queen *Mary*, being eloquent, and of good utterance, he applyed himſelf in thoſe needful times to the practice of preaching, wherein he ſetting all fear of man aſide, went from place to place, where he ſaw moſt need, and did there moſt earneſtly incourage and comfort them, ſomewhile not tarrying in this Town, and yet in another peradventure ſome moneths together, as occaſion ſerved.

For his unreaſonable and immoderate going, he was called *Trudg over*. Oftentimes he lay abroad all night without covert; ſpending the moſt part thereof in Devout and earneſt Prayer. *His diet was ſo above meaſure ſpare and ſlender, that for the ſpace of three years, he uſed to drink nothing but water, whereunto he was compelled through neceſſity, in the time of perſecution; and perceiving afterwards, that by Gods Providence his Body proſpered well enough with this Diet, he thought it beſt ſtill to inure himſelf thereunto.*

When Perſecution began to grow hot, this *Eagle* was ſingled out among the reſt of his Brethren, to be chaſed by the *Blood-*

hounds

hounds of that time: insomuch that twenty Pounds was by Proclamation (from the Queen) promised to him that could take him. Many being inflamed with the desire of this *wages of iniquity*, devised all the ways they could, to betray the poor man into the hands of his enemies.

This Proclamation went thorow 4. Shires, viz. Suffolk, Norfolk, Essex, *and* Kent.

At length it happened at a Fair in *Colchester*, upon *Mary Magdalens* day, that he was espied, and had like to have been surprized there, but that he escaped into a grove, and from thence stole into a Corn field hard by, and so lay couched closely among the Corn, from the violence of his enemies: insomuch that they were all, save one, defeated of their prey: but this one more crafty than his fellows, climbed up into a high Tree, thence to view and espy if that he might see *Eagles* stir. The poor man thinking all now sure enough, hearing no more noise abroad, rose up, upon his Knees, and lifting up his hands, prayed unto God; which the lurker perceiving, forthwith came down, and seized on his prey: who in the end was glad of a reward far short of that which was promised.

Thus was he brought (poor innocent) prisoner to *Colchester*, not without bitter lamentation made for him, in regard of the great lack which the Church should have of him. From *Colchester*, within four

days, he was ſent to *Chelmsford*, where he abode all that night in devout prayer, not ſleeping, nor drinking, or eating any thing but Bread and Water. The next day, he was ſent to *London*, to appear before the Biſhop, or the Council: and after a certain ſpace was brought down again to *Chelmsford* to the Seſſions, and there indited for Treaſon (for a little before, it was ordained, that if any ſhould flock together ſecretly, above the number of ſix, they ſhould be attached of Treaſon) and was afterward drawn, hanged, and quartered, or rather butchered.

The order of the racking of Ann Askew.

BEcauſe (ſaith ſhe) I confeſſed no Ladies nor Gentlewomen to be of my opinion, they put me on the Rack, and thereon they kept me a long time. And becauſe I lay ſtill and did not cry, my Lord Chancellor and Sir *John Baker* took the pains to rack me with their own hands, till I was nigh dead. Then the Lieutenant cauſed me to be looſed from the Rack, I continently ſwounded, and then they recovered me again. After that I ſat reaſoning with *Wriſely*, Lord Chancellor, two long hours upon the bare ground, whereas he with many flattering words, perſwaded me to leave mine opinion. But my Lord God, (I thank his everlaſting goodneſs) gave me grace to perſevere, and will

will (I hope) do unto the end. Then was I carried in a Chair to an houſe, and laid in a bed, with as weary and painful bones as ever had patient *Job*. Then my Lord Chancellour ſent me word, That if I would leave my opinion, I ſhould want nothing: if I would not, I ſhould forthwith go to *Newgate*, and ſo be burned. I ſent him word again, That I would rather die, than break my Faith.

An anſwer to a Letter of John Lacels, *ſomewhat to the ſame effect.*

OH friend, moſt dearly beloved in God, I marvel not a little, what ſhall move you to judge in me ſo ſlender a faith as to fear death, which to me ſhall be the end of all miſery. In the Lord I deſire you to believe of me no ſuch wickedneſs. For I doubt not but God will to the end perform his good work in me, which he hath begun. I underſtand the Council is not a little diſpleaſed, that it ſhould be reported abroad that I was racked in the Tower. They ſay now, That they did there, was but to fear me; whereby I perceive they are aſhamed of their uncomely doings, fearing much leſt the Kings Majeſty ſhould have information thereof. Wherefore they would no man ſhould noiſe it. Well, their cruelty God forgive them.

Your heart in Chriſt Jeſus:
farewell and pray.

They

They would have it thought they brought her to the Rack but to fear her, as above you have heard: but as Maſter *Fox* ſaith in another Narration about this buſineſs, the Chancellor and *Baker* ſo racked her (the Lieutenant in compaſſion of her weak ſex, refuſed to have it done) till her bones and joynts were almoſt haled and rent in ſunder.

Her Confeſſion written in Newgate, *before ſhe ſuffered in* Smithfield.

I *Ann Askew* of good memory, although my merciful Father hath given me the bread of adverſity, and the water of affliction, yet not ſo much as my ſins deſerve; confeſs my ſelf here a ſinner before the Throne of his heavenly Majeſty, deſiring his goodneſs and mercy. And for as much as I am by the Law unrighteouſly condemned for an evil-doer concerning opinions, I take the ſame moſt merciful God of mine to record, who hath made heaven and earth, that I hold no opinions contrary to his moſt holy Word. And I truſt in my merciful Lord, who is the giver of all grace, that he will graciouſly aſſiſt me againſt all evil opinions, which are contrary to his bleſſed Word: For I take him to witneſs, that I have, and will to my lives end utterly hate and abhor them, even to the utmoſt of my power.

To

To another of her Confeſſions, thus ſhe underwrites.

WRitten by me *Ann Askew*, that neither wiſheth death, nor yet feareth his might, but as merry as one that is bound towards Heaven.

A Note touching her end and Martyrdome.

SHE being well born, and therefore might have lived in great wealth and proſperity, if ſhe would rather have followed the World than Chriſt, having been now ſo tortured, that ſhe could neither live long in ſo great diſtreſs, nor yet by her adverſaries be ſuffered to dye in ſecret; the day of her execution being appointed, ſhe was brought into *Smithfield* in a Chair, being unable to go on her feet, by reaſon of her ſo extream racking. And when ſhe was brought unto the Stake, ſhe was tyed by the middle with a Chain that held up her body. When all things were thus prepared to the fire, Doctor *Shaxton*, who was then appointed to preach, began his Sermon. The Sermon being ended, *Wriſely* Lord Chancellor, ſent to *Ann Askew* Letters, offering to her the Kings Pardon if ſhe would recant: Who refuſing once to look upon them, made this anſwer again,

Tha

That she came not thither to deny her Lord and Master. Then they cryed; *Fiat justitia.*

John Lacels, *who was burned with the said* Ann Askew, *hath these words following.*

NOW with quietness I commit the whole world to their Pastor and Heardsman Jesus Christ the only Saviour and true Messias; and I commend my Soveraign Lord and Master the Kings Majesty, King *Henry* the Eighth, to God the Father, and to our Lord Jesus Christ: the Queen, and my Lord the Prince, with this whole Realm, ever to the innocent and immaculate Lamb, that his blood may wash and purifie their hearts and souls from all iniquity and sin, to the glory of God and their own salvation. And here I protest, That the inward part of my heart doth groan for this, and I doubt not but to enter into the holy Tabernacle which is above; yea, and there to be with God for ever. Farewel in Christ Jesus.

John Lacels, *Servant late to the King, and now I trust to serve the everlasting King, with the Testimony of my blood in* Smithfield.

Notes

Notes out of the Hiſtory of Miſtris Joyce Lewis, *Martyr.*

IN the beginning of Queen *Marys* Reign ſhe went to Church as others did, and heard Maſs; but hearing of the burning of ſweet *Saunders*, who ſuffered at *Coventry*, ſhe began to be more heedful, earneſtly enquiring out the cauſe of his death: who hearing it was becauſe he refuſed to go to Maſs, ſhe began to be troubled in Conſcience; in which diſtreſs ſhe reſorted to Maſter *John Glover*, Brother to *Robert Glover* Martyr; (her houſe joyning to his) for comfort and inſtruction. Inſomuch, as being ſhortly after compelled by the furiouſneſs of her Husband to come to Maſs, ſhe turned her back upon it, which turned her to further trouble: but yet was delivered upon a Bond of an Hundred Pound, taken of her Huſband, that at a Months end She ſhould come to Maſs.

The month being expired, her Husband would not by any means then adventure the forfeiture of his Bond, but like a bloody Husband delivered his own Wife up into the hands of the bloody Biſhop: who finding her more ſtout than before, to begin withal ſent her to ſuch a ſtinking priſon, that a Maid which was appointed to keep her company, ſwounded in the ſame priſon.

She

She was often brought forth to be examined before the Bishop and at length to judgment; who demanding the reason of her stiffness in her opinion; answered, *I find not the things you so much urge, commanded in the word of God. Could I find them there, I would with all my heart receive, esteem and believe them.*

Bishop If thou wilt believe no more than is in the Scripture, concerning matters of Religion thou art in a damnable case.

At which words, she was wonderfully amazed, and being moved by the Spirit of God, told the Bishop, *that his words were ungodly and wicked.*

She continued a whole twelvemonth in prison, after judgment; being commited to a Sheriff then lately chosen, who could not be compelled in his time to put her to death.

[*It is likely to be Sheriff* Hopkins, *to whom* Master Bradford *writes, being afterward prisoner in the* Fleet.]

After that the Writ was come forth for her burning, her case was much lamented, being a Gentlewoman of very worthy parts.

Now that her death might bring the more glory to God, and cōmfort to his people, she was desirous to be directed by certain friends touching the manner of her behaviour, when She should be put to the extremity. As for death, She said She did not greatly

pass

paſs. *The ugliſome face of death doth not much affright me, when I behold the amiable countenance of Chriſt my dear Saviour.*

All that night before She ſuffered, She was wonderful cheerful and merry; howbeit with great gravity; inſomuch as the majeſty of the Spirit of God did manifeſtly appear in her, which expelled the fear of her heart; She ſpending the night in prayer, reading and talking with them that were purpoſely come unto her, for to comfort her with the Word of God.

About 3. of the Clock in the morning, Satan (who never ſleepeth, eſpecially when death is at hand) *began to beſtir himſelf buſily; ſhooting at her that firey dart wherewith he labours to wound all ſuch as have bid defiance to him*; queſtioning with her how She could tell that She was choſen to eternal Life, or that Chriſt dyed for her: *I grant that he died, but how canſt thou tell that he died for thee?*

With this ſuggeſtion, when She was troubled, they that were about her, counſelled her to follow the Apoſtles example, *Gal.* 2. where he ſaith, *Chriſt loved me, and gave himſelf for me.* Alſo, *that her vocation was a manifeſt token of Gods love to her, eſpecialy that holy Spirit of God who had ſhed ſuch love of God into Her heart, as it was now her only care to pleaſe him*, &c. By theſe and the like comforts out of the holy

holy Scriptures, Satan was put to flight and ſhe comforted in Chriſt.

About 8. of the Clock, the Sheriff came to Her into Her chamber, ſaying theſe words, Miſtris *Lewis*, *I am come to bring you tidings of the Queens pleaſure, which is that you muſt live no longer but one hour in this World*; prepare your ſelf thereunto therefore, it ſtandeth you in hand. At which words ſo ſuddenly, and ſo groſly uttered by ſuch an Officer, She was ſomewhat apalled; but one of her friends ſtanding by, ſaid, Miſtris *Lewis*, you have great cauſe to praiſe God, who will vouchſafe ſo ſpeedily to take you out of this World, and make you worthy to be a witneſs to his truth, and to bear record unto Chriſt, that he is the only Saviour. *Auguſtine Bernbere.*

At which words thus ſpoken to her, She ſaid, Maſter Sheriff. *Your meſſage is welcome to me, and I thank my God, that he will make me worthy to adventure my life in his quarrel.*

When ſhe was chained to the ſtake, She ſhewed ſuch a cheerfulneſs, that it paſſed mans reaſon to conceive of, being ſo well coloured in her face, and ſo patient, that the moſt part of them that had honeſt Hearts, did lament, and with tears bewail the mercileſs tyranny of the Papiſts.

The

The Martyrs feared not the ſentence of Death.

THis appears by the ſpeech of one *John Noyes* who being asked of a Brother-in-law of his (coming to comfort him in the Guild-Hall of *Norwich*) whether he feared not Death, when the Biſhop gave judgment upon him, conſidering the terror of the ſame? *No*, ſaid Noyes, *I thank God, I feared death no more at that time, than you or any man did, being at liberty.*

When he ſhould be burned, the fire in moſt places of the ſtreet was put out, ſaving in one houſe, which was eſpyed by the Smoak iſſuing out from the top of he Chimney; to which place *Granow*, the Sheriff, and his man went, and breaking open the door, got fire, and brought the ſame to the place of Execution.

* It was at *Laxfield* in *Suffolk.*

When *John Noyes* was brought to the Stake, he kneeled down, and ſaid the 50. *Pſalm* with other Prayers. Then they making haſte, bound him to the Stake; to which being bound, he ſaid, *Fear not them that kill the Body, and after that can do no more; but fear him, who when he hath killed, hath power to caſt both Soul and Body into everlaſting fire.*

A Faggot being ſet againſt him by on
Nicholas Cademan, then *Haſtler*, the ſai
John Noyes took up the Faggot and kiſſe
it, ſaying, *Bleſſed be the time that ever*
was born to come to this day.

The Martyrs confeſſed they were ſaved on
by the merits of Chriſt.

THis appears in *Cicely Ormes*, who bein
brought to the ſtake, uſed theſe word
Good people I would you ſhould not think
me that I believe to be ſaved, in that I offe
my ſelf here unto death for the Lords cauſe
but I believe to be ſaved by the death an
paſſion of Chriſt; and this my death is, an
ſhall be a witneſs of my faith unto you all her
preſent.

The like ſpeech uſed the aforeſaid *Joh*
Noyes, Good people bear witneſs, ſaid he
that I do believe to be ſaved by the merit
and paſſion of Jeſus Chriſt, and not by min
own deeds, *&c.*

This *Cicely Ormes* coming to the ſtake
laid her hand on it, and ſaid, *We come th*
Croſs of Chriſt. Then after She had touch
ed it with her hand, She came and kiſſed it
ſaying, *Welcome the ſweet Croſs of Chriſt*
and ſo gave her ſelf to be bound there
to.

After the tormentors had put the fire t
Her, She ſaid, *My ſoul doth magnifie th*
Lord, and my ſpirit rejoyceth in God my Sa
viour

viour; and in ſo ſaying, ſhe ſet her hands together right againſt Her breaſt; caſting Her eyes and head upward and ſo ſtood heaving up Her hands by little and little, till the very ſinews of her arms braſt aſunder, and then they fell; but ſhe yeilded her Life unto the Lord as quietly as She had been in a ſlumber, or as one feeling no pain.

In Her examination before the Biſhops Chancellor of *Norwich*, She ſaid *if you be ſo deſirous of my ſinful fleſh, I will be as ready to give it, by Gods grace, in ſo good a quarrel.*

God muſt have his due, and Cæſar *his.*

THis was wiſely obſerved by *Thomas Spurdance*, Martyr, who being by the Biſhop of *Norwich* called Heretic and Traitor; anſwered, *My Lord I am no Traitor, for I have, I think, done better ſervice to the Crown Imperial of* England *than you.* If you have ſo done, ſaith the Biſhop, then you would be obedient to the Laws of the Realm.

So am I, *ſaid Spurdance: There is no man alive, I thank God, can juſtly accuſe me for diſobedience to any civil Laws. But you muſt conſider, my Lord, that I have a Soul and a body; my Soul is none of the Queens,*

He was one of Queen *Maries* ſervants.

Queens, only my Body and my goods are th Queens; I must give God my Soul, and all th belongeth thereto; that is, I must obey th Law and Commandments of God: an whosoever shall command Laws to be obeye contrary to Gods Laws, I may not do ther for losing of my Soul, but rather obey Go than man.

Being earnestly urged by a Gentlma (upon the point of Judgment to be give upon him) to play the wise mans part, an to save his Life, and for that end to chuse who he would to confer withall, or to take a day; my Lord, saith the Gentleman, wil give it you: he answered, *If I save my Life, then I shall lose it; and if I lose my Life for Christs sake, I shall find it in Life everlasting: And if I take a day, when the day cometh, I must say then, even as I do now, except I will lye; and therefore that needeth not.*

Well then, have him away said the Bishop.

A resolute answer.

WIlliam *Sparrow* Martyr, being demanded of *Bonner*, whether he would persist and continue in his opinion or no? answered, that he would: adding moreover, *That which you my Lord, call Heresie, is good and godly: And if every hair of my head were a man, I would burn them*

hem all, rather than go from the truth. ee before the anſwer of *John Ardley*.

God will bleſs ſuch as have the Popes curſe.

Bonner having read the ſentence againſt Maſter *Richard Gibſon*, had this answer: *Bleſſed (ſaith he) am I that am curſed his day) at your hands. We have nothing ow, but thus will I. For as the Biſhop ſaith, it muſt be. And no hereſie it is to turn e truth of God into lies*, and that do you; eaning the Biſhop and his fellows.

What have Gods Temples to do with Idols.

MAſter *John Rough*, a little before he was degraded, ſaid to *Bonner*, As uching your ſervice now uſed, I utterly teſt it; and if I ſhould live as long as ethuſhelah, yet would I never come to hurch to hear the abominable Maſs.

The Angels ſcorn Popery.

Margaret Meering Martyr, being demanded whether ſhe would ſtand to r anſwers; anſwered, *Yea, I will ſtand to em to the death: For the very Angels of eaven do laugh you to ſcorn, in ſeeing the minations you uſe in your Church.*

Notes

Notes out of the Hiſtory of Thomas Hudſon.

THomas *Hudſon* of *Ailſham* in *Norfolke*, by his occupation a Glover, bare ſuch good will to the Goſpel of Chriſt, in the days of King *Edward* the ſixth, that two years before Queen *Maries* Reign he learned to read Engliſh at the thirtieth year of his age.

At the coming in of Queen *Mary* he was forced for a long time to flee into *Suffolke*, travelling from place to place: at length returning home to comfort his Wife and Children, and perceiving his continuance there to be dangerous, he and his Wife deviſed a place among the Faggots to hide himſelf in, where he remained all the day inſtead of his Chamber, reading and praying continually for the ſpace of half a year; and his Wife like an honeſt woman, being careful for him, uſed her ſelf faithfully and diligently towards him, though ſhe was oft threatned by one *Berry*, Vicar of the Town, and the Biſhops Commiſſary, to burn her for not revealing her ſaid Huſband.

After which, *Hudſon* underſtanding of it, waxed every day more zealous than other; continually reading and ſinging of Pſams, to the wonder of many, the people openly reſorting to him, to hear his exhortations, and vehement prayers. Walking

Walking abroad for certain days in the Town, continually crying out of the Papists abomination; coming home to his House, he sat him down upon his Knees, having his Book by him, Reading and Singing Psalms without ceasing, for three days and three nights, refusing both Meat and Talk, to the wonder of many.

The Constable coming to his House by break of day to take him, *April* 22. *Anno* 1558, when he saw them come, said, Welcome friends, welcome: You be they that shall lead me to Christ. I thank God therefore, and the Lord enable me thereto, for his mercies sake. For his desire was, and ever he prayed if it were the Lords will, that he might suffer for the Gospel of Christ.

Being asked by *Berry*, the Commissary, what the Sacrament of the Altar was, and whether he believed not in it? He answered, that it was worms meat: and my Belief, saith he, is in Christ Crucified.

Berry. Dost thou not believe the Mass puts away sins?

Hudson. No, God forbid it is a patched monster, and a disguised Puppet, *&c.*

Being asked of him, whether he would recant or no? answered, The Lord forbid; I had rather dye many deaths, than do so.

Bloody Bonner.

BOnner in ſpeaking to one *John Mills*, uſed theſe words: They call me Bloody *Bonner*: A vengeance on you all, I would fain be rid of you, but you have a delight in Burning. But if I might have my will, I would ſow up your mouths, and put you in ſacks, and drown you.

Verſes made upon Bonners *Picture.*

MUſe not ſo much
- that Natures Work
Is thus deformed now,
With belly blown,
and head ſo ſwoln;
For I ſhall tell you how.
This Cannibal,
in three years ſpace,
Three hundred Martyrs ſlew;
They were his Food;
he loved ſo blood,
He ſpared none he knew.
It ſhould appear
that blood feeds fat,
If men lie well and ſoft:
For Bonners *Belly*
waxt with Blood,
Tho he ſeem'd to faſt oft.

O bloody beaſt!
bewail the death
Of thoſe that thou haſt ſlain;
In time repent,
ſince thou canſt not
Their lives reſtore again.

The Papiſts affirmed that Chriſt had two Bodies.

ALice *Driver* (of whom mention was made before) reaſoning with the Doctors about the Real Preſence, and to that end being preſſed with theſe words, *This is my Body*; they demanded whether God was not Omnipotent, and therefore able to perform that he ſpake? ſhe anſwered, that they were indeed the Words of Chriſt, and that he was able to perform what he promiſed; but I pray you, ſaith ſhe, *Was it not bread which he gave his Diſciples?*

Doctor. No it was his Body.

Driver. *Then it was his Body they did eat over night.*

Doctor. Yea, it was his Body.

Driver. *Why, what Body was it then that was crucified the next day?*

Doctor. It was Chriſts Body.

Driver. *How could that be, when his Diſciples had eaten him up over night, except he had two bodies, as by your argument he had? One they did eat over night, and an-*

ether was crucified the next day. Such a Doctor, such Doctrine Be you not aſhamed to teach the people that Chriſt had two Bodies? In Luke *the 22. it is ſaid, Chriſt took Bread, brake it, and gave it to his Diſciples. St.* Paul, 1 Cor. 11. *ſaith, As oft as ye ſhall eat this Bread. Wherefore I marvel ye bluſh not before all this people, to lie ſo manifeſtly as ye do,* &c.

The Papiſts would not ſuffer the Martyrs to Pray.

ALexander *Gouge*, her fellow-Martyr, being both of them in their Prayers at the place of execution, Sir *Henry Doyell* then Sherif, was very much offended with them, and willed the Bailiff of *Ipſwich* to command them to make an end of their Prayers: they kneeling upon a Broom-Faggot, the Bailiff came to them, commanding them to make an end, ſaying, *On, on, have done, have done, make an end, nail them to the Stake.* Yet they continued in Prayer.

Then the Sheriff ſent one of his men to bid them make an end. *Gouge* then ſtood up, and ſaid to the Sheriff, *I pray you, Maſter Sheriff, let us pray a little-while, for we have but a little while to live here.*

Then

Then ſaid the Bailiff, Come off, have them to the fire. Why ſaid the Martyrs, will ye not ſuffer us to Pray?

Away, ſaid the Sheriff, to the Stake with them.

Well, maſter Sheriff, ſaid *Gouge* take heed how you forbid Prayer; For if you forbid it, the vengeance of God hangeth over your head.

Being chained to the Stake, and the Iron Hoop being put about *Alice Drivers* neck; Oh, ſaid ſhe, here is a goodly necker-cher; bleſſed be God for it.

Then divers came and took them by the hands as they were bound, ſtanding at the Stake. The Sheriff cried, Lay hands on them, Lay hands on them. With that, a great multitude ran to the Stake. The Sheriff ſeeing that, let them alone; ſo that there was not one taken.

They that believe, muſt ſpeak.

THe like Godly zeal of the faithful towards the Martyrs of Chriſt, is thus mentioned in the Story of Maſter *Bentham*. At what time the ſeven laſt that were burned in *Smithfield*, were Condemned and brought to the Stake to ſuffer, there came down a Proclamation from King *Philip* and Queen *Mary*, being twice pronounced openly to the People, firſt, at *Newgate*, then at the Stake, where they ſhould ſuffer;

ſtraightly charging and commanding, that no man ſhould either ſpeak to them, pray for them, or once ſay, *God help them.*

It was appointed before of the Godly there ſtanding together, which was a great multitude, that ſo ſoon as the Priſoners ſhould be brought, they ſhould go to them, to imbrace and comfort them; which they did; for as ſoon as the ſaid Martyrs were coming toward the place in ſight, being brought with Bills and Glaves, as the cuſtom is, the Godly multitude and Congregation, with a general ſway, made towards the Priſoners in ſuch manner, that the Bill-men and other Officers, being all thruſt back, could nothing do, nor any thing come nigh. So the Godly People meeting, imbracing, and kiſſing them, brought them in their Arms unto the place where they ſhould ſuffer.

This done, and the People giving place to the Officers, the Proclamation with a loud voice was Read to the People, as is before mentioned. *Maſter Bentham*, the *Miniſter* of the Congregation, not ſparing for that, but as Zeal and Chriſtian Charity moved him, and ſeeing the Fire ſet to them, turning his Eyes to the People, cried, and ſaid, We know they are the People of God, and therefore we cannot chuſe but wiſh well unto them, and ſay, God ſtrengthen them. And ſo boldly he ſaid, Almighty God, for Chriſts ſake, ſtrengthen them. With that,

all

all the People, with a whole consent, and loud voice, followed and said, *Amen*, *Amen*. The noise whereof was so great, and the Criers thereof so many, that the Officers could not tell what to say, nor whom to accuse.

If these should hold their peace, the stones would speak, Luc. 19.40

Images, Whores.

ONe *Priests* Wife, of whom mention was made before, entring into St. *Peters* Church in *Exeter*, beheld a Dutch man (expert in his Trade) how he made new Noses to certain Images, which were disfigured in King *Edwards* days; What a mad man art thou (*said she*) to make them new Noses, which within a few days shall all lose their Heads? The Dutch man took it ill; and she said unto him, Thou art accursed, and so are thy Images He called her Whore. Nay said she, thy Images are Whores, and thou art a Whore-hunter; for doth not God say, You go a whoring after strange gods, figures of your own making; and thou art one of them?

God is a friend most faithful.

BEing offered to have her life ſpared, if ſhe would recant; *Nay, that will I not, ſaid ſhe: God forbid I ſhould loſe the life Eternal, for this Carnal and ſhort Life. I will never turn from my Heavenly Husband, from the fellowſhip of Angels, to mortal Children: and if my Husband and Children be faithful, then am I theirs. God is my Father, God is my Mother, God is my Siſter, my Brother, my Kinſman: God is my Friend moſt Faithful.*

Her Judgment being read, which was, That ſhe ſhould go thence to the place of Execution, and there to be burnt with Flames, till ſhe ſhould be conſumed; ſhe lifted up her voice, and thanked God, ſaying, *I thank the Lord my God; this day I have found that which I have long ſought.* In the Flames ſhe cried, *God be merciful unto me a ſinner; God be merciful unto me a ſinner.*

Short Notes touching Maſter Bradford.

IN Priſon (after he was condemned to die) he Preached twice a day continually, unleſs ſickneſs hindred him.

Preaching, Reading, and Praying was all his whole Life.

He

He did eat but one meal a day, and that ſparingly. In the midſt of Dinner, he uſed oft to muſe, having his Hat over his Eyes, from whence commonly trickled plenty of Tears dropping on his Trencher.

Very gentle he was to man and child.

He ſlept commonly not above four hours in the night

He continually Studied upon his Knees.

He counted that hour not well ſpent, wherein he did not ſome good, either with his Pen, Study, or by Exhortation, *&c.*

His manner was to keep to himſelf a Catalogue of all his groſſeſt ſins, which in the days of his ignorance he committed, and to lay the ſame before him when he went to Prayer, *&c.*

Such continual exerciſes of conſcience he had in private Prayer, that he did not count himſelf to have prayed to his contentation, unleſs in it he felt inwardly ſome ſmiting of heart for ſin, and ſome healing of that wound by Faith; feeling the ſaving health of Chriſt, with ſome change of mind, into the deteſtation of ſin, and love of obeying the will of God.

He contented not himſelf to pray publickly within the Colledg, nor privately with his Pupils, but after repaired to his own ſecret Prayer by himſelf; being wont to ſay to his familiars, I have Prayed with my Pupils, but I have not yet Prayed with my ſelf.

Being oft ſollicited by Maſter *Martin Bucer*, (that man of God) to whom he was right dear, to beſtow his Talent in Preaching: *Bradford* would always anſwer, that he was unable to undertake that office for want of learning. To the which *Bucer* was wont to reply, ſaying, *If thou have not fine manchet Bread, yet give the poor people Barley-Bread, or whatſoever the Lord hath committed to thee.*

The Martyrs were in Priſon, till they were Impriſoned.

MAſter *Saunders* formerly mentioned, ſeeming to be ſome what troubled in himſelf about the Broyls which were like to enſue, by reaſon of the change of Religion in Queen *Maries* davs; a friend of his asked him, how he did? *In very deed,* (ſaith he) *I am in Priſon, till I be in priſon*: meaning, that as ſoon as he ſhould be Impriſoned for Peaching the truth, then his mind would be in quiet, and not till then.

A note touching his frailty and Faith.

AT that woful change of Religion in the beginning of Queen *Maries* Reign, Maſter *Saunders* was much perplexed in himſelf what to do in the midſt of ſo great dangers; inſomuch that in appearance he was likelier for fear to have betaken him to his heels, than to have ſtood (as in the end he did) ſo manfully to his tackling: In which diſtreſs, Doctor *Pendleton*, not only a learned man, but an earneſt Preacher of Gods word in King *Edward's* days, took upon him to comfort Maſter *Saunders*, that he ſhould not now cowardly leave his Flock, when he had need rather to defend them from the Wolf; neither having ſet his hand to Gods Plough, now to ſtart aſide, and give it over, but to give his life for his Sheep, need ſo now requiring. Further adding, *What man* (ſaith he?) *be of good comfort, take a good heart unto you: you ſee what a great maſs of fleſh I carry about me (more cauſe there is therefore a great deal for me to fear, than for you) yet will I ſee the uttermoſt drop of this greaſe of mine melted away to nothing, before I will forſake God and his truth.*

Maſter *Saunders* took this his exhortation in good worth; but for all that felt in himſelf ſmall ſtomack to burn; yet in the end, conſented with the other (though faintly) to join with him in profeſſing the Goſpel.

But

But being both of them come to *London*; behold a great change! This poor, feeble, and faint-hearted *Saunders*, took heart to him, and seeking for ſtrength from God in the humility of his Spirit, he boldly preached his Maſter Chriſt again, and conſtantly ſet himſelf to the beating down of the Doctrine of Antichriſt. Whereas the other more ſtout (as it ſeemed) in words than in true valour, became in the end a flat Revolter from the Truth, and a falſe Runagate from Chriſt and his afflicted Church.

Being conveyed by the Queens Guard down to *Coventry*, to be burned, and coming the firſt night to Saint *Albans*, one Maſter *Grimoald* was permitted to ſpeak with him; to whom Maſter *Saunders* having given a leſſon meet for his lightneſs and inconſtancy, he took a cup into his hand, and asked him, if he would pledge him of that Cup, of which he would begin to him? *Grimoald*, by his ſhrugging and ſhrinking, ſhewing what he was, ſaid, Of that cup which is in your hand, I will pledge you; but of that other which you mean, I will not promiſe you. *Well*, ſaid Maſter *Saunders*, *my dear Lord Jeſus Chriſt hath begun to me of a more bitter Cup than mine ſhall be, and ſhall I not pledge my moſt ſweet Saviour? Yes, I hope.*

The Biſhop of *Wincheſter*, telling of him, that within 7 days he ſhould hear more, (meaning of his burning) he made the Biſhop

ſhop this anſwer, *Welcome be it, whatſoever the word of God ſhall be, either life or death; for I tell you truly, I have learned to dye. But I exhort you to beware of ſhedding of innocent blood. Truly it will cry.* In a Letter of his relating theſe very words, he adds, *Ah, Ah, Puer ſum, neſcio loqui*: I am a Child, I cannot ſpeak.

Being come to *Coventry*, where he was to be burned, a poor Shoomaker who was wont to ſerve him with ſhooes, came to him after this manner, and ſaid, O my good Maſter, God ſtrengthen and comfort you. Gramercies, good Shoomaker, ſaid Maſter *Saunders*, I pray thee to pray for me, for I am the unmeeteſt man for this high Office that ever was appointed to it; but my gracious God, and dear Father, is able to make me ſtrong enough.

A Note ſhewing the manner how God called him to the Miniſtry.

HIs bringing up from his youth was in learning; ſo as being put to School, he was thence choſen Scholar of the Kings Colledge in *Cambridge*: where in ſhort time he profited very much in Learning. After he had left the Univerſity to return to his Parents, he meant upon their advice to become a Merchant, in regard he had a good Portion left him. At his coming to *London*, he was bound Prentice with Sir *William Cheſter*,

Cheſter, who afterward chanced to be Sheriff that ſame year that *Saunders* was burnt at *Coventry*. But in this eſtate he did not long continue; for ſo mightily did the Lord then work in his heart, that he could find no liking in that vocation, but would ever and anon be withdrawing himſelf ſecretly into ſome corner, falling into his ſolitary lamentations.

His Maſter hearing his Servant thus lamenting alone, brake with him touching the cauſe thereof; who perceiving his mind to be wholly addicted to his Book and ſpiritual contemplations (like a good man) acquainting his friends with it, gave him his Indentures, and ſet him free.

Shortly after, he returned again to *Cambridge* to his former Studies, where to the knowledge of the Latine, he coupled the ſtudy of the Greek and Hebrew Tongues: and thus bending his mind to the reading of the Scripture, he began to furniſh himſelf for the Office of a Preacher, *&c.*

Certain Notes touching William Tindal, *Martyr.*

TOuching his Tranſlation of the New Teſtament into *Engliſh*, he thus writes to *John Frith*: I call God to record againſt that day, in which we ſhall appear before our Lord Jeſus, to render a reckoning of our doings, That I never altered one ſyllable of Gods

Gods word againſt my conſcience, nor would do this day, if all that is in the earth, whether it be honour, pleaſures, or riches, might be given me, *&c.*

Moreover (ſaith he) in the ſame Letter, I take God to witneſs to my conſcience, that I deſire of God to my ſelf, no more in this World, than without which I cannot keep his Laws. Judge (Chriſtian Reader) ſaith *Frith*, whether theſe words be not ſpoken of a faithful, clear, innocent heart.

His two play-days.

HE reſerved or hallowed to himſelf two days in the week, which he named his days of paſtime: and thoſe were Monday the firſt day in the week, and Saturday the laſt day in the week: on the Monday he viſited all ſuch poor men and women as were fled out of *England* (by reaſon of perſecution) into *Antwerp*, and thoſe (well underſtanding their good exerciſes and qnalities) he did very liberally comfort and relieve; and in like manner provided for the ſick and diſeaſed. On the Saturday he walked round about the Towns in *Antwerp*, ſeeking out every corner and hole wherein he ſuſpected any poor perſon to dwell (as God knoweth there are many) and where he found any to be well occupied, and yet overburthened with children, or elſe were aged, or weak, thoſe alſo he plentifully relieved.

lieved And thus he ſpent his two days of paſtime, as he called them. And truly his Alms was very large: ſo it might well be, for his exhibition that he had yearly of the Engliſh Merchants was very much, which for the moſt part he beſtowed upon the poor, as is aforeſaid. The reſt of the days in the week, he gave himſelf wholly to his Book, wherein moſt diligently he travelled. When the Sabbath came, then went he to ſome one Merchants Chamber or other, whither came many other Merchants; and unto them he would read ſome one parcel of Scripture, either out of the Old Teſtament, or out of the New, the which proceeded ſo fruitfully, ſweetly, and gently from him, (much like the writing of Saint *John* the Evangeliſt); and likewiſe after Dinner, he ſpent an hour in the ſame manner, ſo as it was a heavenly comfort and joy to the audience to hear him.

The Fleſh luſteth againſt the Spirit.
Gal. 5. 17.

George Tankerfield ſitting before a fire, a little before his burning at Saint *Albans*, after he had put off his Hoſe and Shooes, ſtretched out his Leg to the flame; and when it had touched his foot, he quickly withdrew his Leg, ſhewing how the Fleſh did perſwade him one way, and the Spirit another way.

Fleſh

Fleſh. The Fleſh ſaid, O thou fool, wilt thou burn, and needeſt not?

Spirit. *The ſpirit ſaid Be not afraid, this burning is nothing to eternal fire.*

Fleſh. The Fleſh ſaid, do not leave the company of thy friends and acquaintance which love thee, and will let thee want nothing.

Spirit. *The Spirit ſaid, The Company of Jeſus Chriſt and his glorious preſence, doth far exceed all fleſhly friends.*

Fleſh. The Fleſh ſaid, do not ſhorten thy time now; for thou mayeſt if thou wilt, live yet much longer.

Spirit *The Spirit ſaid, this life is nothing to that which is to come, which laſteth for ever.*

Of ſome that were ſaved by Gods providence.

ONE *Alexander Wimhurſt*, being brought into *Clunies* houſe in *Pater-noſter-row* to be carried thence to the *Lollards* Tower out of hand; ſo it happened, that *Clunie*, his Wife and Servants, were all at that time ſo buſied, that they wanted leiſure to lock up their Priſoner. In the Hall where *Alexander* ſate, was a Woman, whoſe Husband at that time was in for matter of Religion; who perceiving the advantage the man had of eſcape: Alack good man, ſaith ſhe, if you will, you may get you out of your enemies hands, for here is none to look unto you.

yon. God hath opened to you a way of deliverance, loſe not the opportunity, if you be wiſe. With theſe and ſuch like words, being perſwaded, he ſtepped out of the doors, walking ſoftly in the Street, ſo that if any had followed, he might have been recovered again. But as it ſeemed, the Lord had a ſpecial hand in this work, in preſerving the poor man from being further touched or hurt of his adverſaries.

Thomas Brice.

THis *Brice* being in the houſe of one *John Seale*, in the Pariſh of *Horting*, and the Bailiff with other Neighbours coming in, ſent by Sir *John Baker*, to ſearch for him, and to apprehend him, knowing alſo perfectly his ſtature, and colour of his Raiment, yet had no power to ſee or know him, ſtanding before their faces. So wonderfully did the Lord blind their eyes, that asking for him, and looking upon him, yet notwithſtanding, he quietly took up his Books, and ſo departed the houſe, without any hand laid upon him.

A Note touching the deliverance of John Hunt *and* Richard White.

AT what time they were impriſoned in a low Dungeon in *Salisbury*, condemned to dye, and the Writ for their burning came down to the Under-Sheriff, (who indeed burnt the ſaid Writ, ſaying he would not be guilty of theſe mens bloods) they according to their uſual manner, fell to Evening Prayer, who kneeling together, as they ſhould begin their Prayer, fell both of them on a ſudden to ſuch a ſtrange weeping and tenderneſs of heart, (but how, they could not tell) that they could not pray one word, but ſo continued a great ſpace, burſting out into tears. After that night was paſt, and the morning come, the firſt word they heard, was, That the Chancellor, their great enemy, was dead. The time of whoſe death they found to be the ſame hour, when as they fell into ſuch a ſudden weeping; and ſo in Q. *Elizabeths* time were both ſet at liberty.

A Chriſtian man after the Popes making, defined.

FIrſt, to be baptized in the Latine tongue, then confirmed by the Biſhop: the Mother of the Child to be purified. After he is come to years of diſcretion, then to come to

to Church, to keep his Faſting-days, to faſt the Lent, to come under *Benedicite*, that is, to be confeſſed to a Prieſt; to do his Penance at Eaſter to take his Rites, to hear Maſs, and Divine ſervice, to ſet up Candles before Images, to creep to the Croſs, to take holy Bread and holy water, to faſt the Ember-days, Rogation-days, and Vigils; to keep the Holidays, to pay his Tithes and Offering-days, to go on Pilgrimage, to buy Pardons, to worſhip his Maker over the Prieſts head, and to obey his Laws, to receive St. *Nicholas* Clarks, to have his Beads, to give to the high Altar, to take Orders if he will be a Prieſt, to ſay his Mattens, to ſing his Maſs, to lift fair, to keep his Vow, and not to marry: When he is ſick, to be anneeld, and take the Rites of holy Church, to be buried in the Church, to be ſung for, to be rung for, to be buried in a Friers Cowle; to find a Soul Prieſt, *&c.*

Look now, good Reader, upon this definition, and tell me what Faith or Spirit, or what working of Gods grace in all this doctrine is here required. The Lord Jeſus give the true light of his Goſpel to ſhine in our hearts, *Amen.*

The

The Church increaſeth by Perſecution.

AND that none can terrify or remove us which believe in Jeſus, by this it dally appeareth; for when we are ſlain, crucified, caſt to wild beaſts, into the Fire, or given to other torments, yet we go not from our confeſſion: but contrary, the more cruelty and ſlaughter is wrought againſt us, the more they be that come to piety and faith by the Name of Jeſus: no otherwiſe, than if a man cut the Vine-tree, the better to grow. For the Vine-tree planted by God and Chriſt our Saviour, is his people. *Juſtin Martyr, in Dialog. cum Trypheo.*

The Words of Ignatius.

FRom *Syria* to *Rome* had I a battel with Beaſts, as well by Sea as by Land, both day and night, being bound in the midſt of ten cruel Libards, which the more benefit they received at my hands, became ſo much the worſe unto me. But I being exerciſed, and now well acquainted with their injuries, am taught every day more and more; but hereby am I not yet juſtified. And would to God I were once come to the Beaſts which

That is, the company or band of Souldiers.

which are prepared for me, which alſo I wiſh with gaping mouths were ready to come upon me; and if they will not, unleſs they be provoked, I will then enforce them againſt my ſelf. Pardon me, I pray you. How much beneficial it is to me, I know, now I begin to be a Scholar. I force nor eſteem any viſible things, nor yet inviſible, ſo that I may obtain Chriſt Jeſus. Let the Fire, Gallows, devouring of wild Beaſts, breaking of Bones, pulling aſunder of Members, bruiſing or preſſing my whole body, with the torments of Hell it ſelf, come upon me, ſo that I may win Chriſt.

Polycarpus, *a faithful Servant of Chriſt, his Lord.*

THe Proconſul being earneſtly in hand with him, ſaid, Take thine Oath, and I will diſcharge thee: Defy Chriſt. *Polycarpus* anſwered, *Fourſcore and ſix years have I been his ſervant, yet in all this time he never hath ſo much as once hurt me: How then may I ſpeak evil of my King and Soveraign Lord, who hath thus preſerved me?*

This *Polycarpus* at a certain time meetting *Marcion* the Heretick, who ſaid unto unto him, Doeſt thou not know me? Yes, ſaid *Polycarpus*, *I know thee to be the firſt begotten of Satan.*

Lawrence

Lawrence *tormented on the fiery Gridiron.*

AFter many cruel handlings, this meek Lamb was laid, not on his fiery bed of Iron, but on his ſoft bed of Down. So mightily God wrought with his Servant *Lawrence*, ſo miraculouſly God tempered his element of fire, not a bed of conſuming pain, but a Pallet of nouriſhing reſt was it unto *Lawrence*; not *Lawrence*, but the Emperor might ſeem to be tormented, the one broiling in the fleſh, the other burning in the heart. When this triumphant Martyr had been preſſed down with fire-pikes for a great ſpace, in the mighty Spirit of God, he ſpake to the vanquiſhed Tyrant:

This ſide is now roaſted enough,
Turn up, O Tyrant great,
Aſſay, whether roaſted or raw
Thou think the better meat.

An example of the godly, fly the ſociety of the wicked.

AS Saint *John* the Evangeliſt entred into the Bath at *Epheſus*, to bathe himſelf, underſtanding that *Cerinthus* the Heretick was there, ſuddenly leaped out unbathed, ſaying, *let us flee hence, leſt the Houſe fall on our heads, wherein* Cerinthus *the Enemy of the Truth bathes himſelf.*

A

A memorable Speech of St. Cyprian.

BEing ſollicited by certain Courtiers to ſpare his life, and diſſemble his Religion; he anſwered, *That in ſo holy a cauſe there needed no deliberation.*

Another.

A Chriſtian Souldier may dye, but can never be overcome.

A Note of Athanaſius.

A*Thanaſius* being threatned to dye by *Julian* the Emperor, and news thereof being brought him by the Chriſtians, not without great lamentation, entreating him to uſe ſome means for the ſafeguard of his life, he with a prophetical Spirit, anſwered, *Be ye not careful nor ſad concerning this, for it is but a little Cloud, which will vaniſh away forthwith.*

A Note of one Theodore *mentioned by* Euſebius.

THis *Theodore* was ſo cruelly beaten by divers tormentors, that they continued from morning to night; ſuch a faſt was never ſeen. The whilſt, this holy Martyr, with

with a ſmiling countenance, ſung Pſalms. When *Saluptus*, (whom the Emperor *Julian* had ſet on to perſecute the Chriſtians) ſaw it, and that his cruelty nothing prevailed, he returning made the Report thereof to the Emperour, ſaying, That if he dealt thus with them, it would turn to their glory, but to his ſhame. Afterwards we ſaw this *Theodore* in the City of *Alexandria*, asking him what pain he felt in being thus beaten? Little or none at all, ſaid he: for methought I ſaw a young man, who with a white cloth, wiped away the ſweat from my face, which gave me ſuch ſweet refreſhing, that I was ſorry when they gave over tormenting me.

The zeal of a Chriſtian woman.

THe Emperor *Valencius* had commanded his Provoſt-Marſhal to baniſh all good Chriſtians out of the Land, whereof there were exceeding many; who ſeeing them afterwards by troops to aſſemble together, was ſo diſpleaſed thereat, that he ſtruck the Provoſt, for not ridding the Country of them, as he was commanded. The Provoſt (though a Pagan) loth to wrong the Chriſtians, ſent them word ſecretly in the night, of the Emperours diſpleaſure, that they might the better ſhift for themſelves, leſt further cruelty were executed upon them. Early in the morning, he with his Officers, came, making a great

ſtir, of purpoſe to fear them, but without doing them any hurt. Being come to the place, he was wonderfully aſtonied; for infinite others from all parts were aſſembled to them, fearing leſt their Brethren ſhould ſuffer without them. Among the reſt, behold a Woman haſting ſo faſt towards them, that ſhe came all unready, bringing her little Child with her in her arms, who ruſhing in amongſt the Souldiers, were forced to let her paſs by. Which the Provoſt obſerving, cauſed the Woman to be brought before him, asking her, *Thou wretched woman, whither haſteſt thou ſo faſt? I am haſting* (ſaith ſhe) *to the place where the multitude of Chriſtians are met together. But knoweſt thou not* (ſaith ſhe) *that the Provoſt is now going thither, to put them all to the ſword? I know it well*, ſaid the Woman; *which makes me poſt thitherward ſo faſt, that I may take part with them of it*: *But whither* (quoth the Provoſt) *carrieſt thou thy little Infant? Even thither alſo*, (replyed the Woman) *that it with my ſelf, may obtain the Crown of Martyrdome.* At the hearing whereof (like a wiſe and modeſt man) he commanded his Officers to return; and himſelf preſently poſting to the Emperours Palace, told him this whole diſcourſe; adding thereto, Thou maiſt if thou wilt, take away my life, but to execute thy commandment, I dare not. And by this means the Emperours wrath was appeaſed.

The

The zeal of Polycarpus, *mentioned before.*

WHen he had heard of any ſtrange doctrine broached by any, he was wont to ſtop his ears, ſaying, *Ah my God, why haſt thou reſerved me to theſe times?* And would preſently go his way.

A row of ſhort Sentences uſed by Forraign Martyrs at the time of their deaths.

Polycarpus *requires to ſtand at the Stake untyed.*

LET me alone, I pray you (ſaith he) as I am; for he that gave me ſtrength to come to this fire, will alſo give me patience to abide in the ſame without tying.

A ſpeech of Ignatius *the Martyr, when he heard the Lions roaring.*

I Am (ſaith he) the Wheat of Chriſt I ſhall be ground with the teeth of wild Beaſts, that I may be found pure bread.

Thomas Sampall.

BEing offered a Pardon in the midſt of the fire, ſaid, Oh, now that I am thus far on my journey, hinder me not to finiſh my race.

Hierom of *Prague.*

MAke (ſaith he) the fire in my ſight: For had I feared it, I had never come hither.

Chriſtopher Marſhal of *Antwerp.*

I Was (ſaith he) from eternity, a Sheep deſtinated to the ſlaughter, and now I am going to the Shambles: Gold muſt be tryed in Fire.

Caſtalia Rupea.

YOu may throw my body from this ſteep Hill, yet will my Soul mount upward again: Your Blaſphemies more offend my ſoul, than your torments do my body.

Peter

Peter Berger.

I *See the Heavens open to receive me*: And beholding the multitude at the Stake, ſaid, *Great is the Harveſt, Lord ſend Labourers.*

Conſtantine.

HE with other Martyrs, being carried to execution in a Dung-cart: *Well,* (ſaith he) *yet are we a precious Odour, and ſweet ſavour to God in Chriſt.*

Francis Sauromanus, *a Spaniard.*

WOrk (ſaith he) your pleaſures on my Body, which you have in Chains your Captive; but my Soul is even in Heaven already, through faith and hope, and upon that *Cæſar* himſelf hath no power.

John Burger.

A Frier offering him a wooden Croſs at the Stake: *No,* ſaith he, *I have another true Croſs impoſed upon me which now I will take up: I worſhip not the work of mans hands, but the Son of God; I am content with him for my only Advocate.*

Martin Hyperius.

OH what a difference is there, ſaith he, betwixt this and eternal fire? who would ſhun this, to leap into that?

George Carpenter.

ALL *Bavaria*, ſaith he, is not ſo dear to me, as my Wife and Children; yet for Chriſts ſake I will forſake them chearfully.

Adam Wollack a Scot.

TO a tempting Frier. *If an Angel ſhould ſay as thou doeſt, I would not believe him. Is the fire ready? I am ready; Let no man be offended, no Diſciple is greater than his Maſter.*

Anne de Burg.

IN the midſt of ſufferings, had this ſpeech, *Lord forſake not me, leſt I forſake thee.*

Adolphus

Adolphus Clarebachius.

I Believe there is not a merrier heart in the World at this inſtant than mine is: Behold, ye ſhall ſee me dye by that faith in which I have lived.

Giles Tilman.

BEing urged to utter what he believed of Purgatory: Purgatory and Hell, ſaith he, I leave to you, but my hope is directly to go into Paradiſe; neither fear I this great pile of Wood, whereof ſome might have been ſpared to warm the poor, but will paſs through it purged to my Saviour.

Peter Bruce.

I Thank God, my broken leg ſuffered me not to flye this Martyrdome.

Chriſtopher Phabrianus.

FIrſt bitter, ſaith he, then ſweet: Firſt, the battel; the victory when I am dead: every drop of my blood ſhall preach Chriſt, and ſet forth his praiſe.

Lewis Marſake, Knight.

HE ſeeing his other Brethren go with Halters about their necks, which they would not offer to him, becauſe of his dignity: *Why, I pray you*, ſaid he, *do you deny me the badge of ſo excellent an Order? is not my cauſe the ſame with theirs?* Which obtaining, he marched valiantly to the Stake with them.

Simeon Laæus.

SEeing one *Silveſter*, his Executioner, coming towards him, ſaid, *Never ſaw I man in all my life, whoſe approach was better welcome to me than thine.* So cheerfully took he his death. *Silveſter* amazed at it, left his Office, and became a Convert, and a Chriſtian himſelf, and went to *Geneva* to be further inſtructed in the Goſpel.

Kilian, *a* Dutch *School-Maſter.*

TO ſuch as asked him, If he loved not his Wife and Children? *Yes*, ſaid he, *if all the world were Gold, and were mine to diſpoſe of, I would give it all to live with them, though it were but in Priſon: yet is my Soul, and my Lord Chriſt dearer to me than all all things whatſoever.*

Giles

Giles Verdict.

OUT *of my Aſhes* (ſaith he) *ſhall ariſe innumerable Chriſtians.*

Francis Culver.

UNto his two Sons maſſacred together with himſelf, he hath theſe words; *Sheep we are for the ſlaughter: This is no new thing. Let us follow Millions of Martyrs through Temporal Death unto Eternal Life.*

Philip de Limes, a Gentlewoman.

BEing required to give her Tongue to be cut out, anſwered, *Seeing I do not ſtick to give my whole body, ſhall I refuſe to give my Tongue? No, no.*

A Note of John Badby, *Taylor, burnt in a Tun in* Smithfield.

WHen the Tun was put over him, and the fire put to him, feeling it, he cried, *Mercy,* calling belike upon the Lord. The Prince being by, commanded the Tun immediately to be taken away, and the fire to be quenched; the Prince asking, If he would now forſake his Hereſie, and turn to the Faith of the Holy Church? Which if

he would do, he ſhould have Goods enough, promiſing him a yearly ſtipend out of the King's Treaſury, ſo much as ſhould content him.

But this valiant Champion of Chriſt, neglecting the Princes fair words, as alſo contemning all mens devices, continued unmovable in his former mind. The Prince commanded him ſtraightway to be put again into the Pipe or Tun, telling him, he muſt not henceforth look for any favour. But he being nothing at all abaſhed, perſevered invincible unto the end, not without a great and cruel battel, but with much more triumph and victory, the Spirit of Chriſt having always the upper-hand in his Members and Martyrs, maugre the Fury, Rage and Cruelty of the world. His word at his death was, *Mercy, Lord Jeſus Chriſt, Mercy.*

Notes out of the writings of William Thorp.

The Properties of Truth.

SOothfaſtneſs and Truth have theſe Properties, that wherever they be oppoſed, they have a ſweet ſmell. And the more the enemies reſiſt it, the greater ſweet ſavour cometh thereof. Which heavenly ſmell will not vaniſh away like ſmoak in the wind, but will deſcend, and reſt in ſome clean ſoul that thirſteth thereafter.

The

The Archbiſhop, *Thomas Arundell*, urging him to take his Oath, That he would accuſe all ſuch as he knew ſuſpected of Hereſie, and to give in their Names, he anſwered:

Sir, if I ſhould conſent to you herein, I ſhould be every Biſhops Spie, and Summoner of all England. *Yea, Sir, many men and women might juſtly ſay unto my confuſion, That I were a Traitor both to God and to them.*

The Chriſtian Obedience of the Lord Cobham.

BEing counſelled by King *Henry* the Fifth, to ſubmit himſelf as an Obedient Child to his Holy Mother, the Church, he made this anſwer; *You, moſt worthy Prince* (ſaith he), *I am always prompt and willing to obey, next unto my eternal God, ſubmitting thereunto, as I have ever done, all I have, either of goods or life: but as touching the Pope, and his Spirituality, I owe them neither ſuit nor ſervice.*

Out of the Letters of Maſter John Hus.

TO a certain Prieſt he thus writes, *Againſt fleſhly Luſts preach continually all that ever you can, for the which the fleſh of Chriſt did ſuffer.*

To

To another; *I heartily desire you, Be not greedy in seeking after Benefices. And if you shall be called to any Cure in the Country, let the honour of God, the salvation of Souls, and the Travel thereabouts, move you thereunto, and not the having of the Living, nor the commodities thereof.*

A Prayer of John Hus *to Christ.*

O Most merciful Christ, draw us, weak Creatures, after thee: for except thou shouldest draw us, we are not able to follow thee. Give us a strong Spirit, that it may be ready; and altho the flesh be feeble, yet let thy Grace go before us; Go with us, and follow us; for without thee we can do nothing, much less enter into cruel death for thy sake. Give us that prompt and ready spirit, a bold heart, an upright mind, a firm faith and hope, and constant charity, that for thy Names sake we may give our lives patiently and joyfully. *Amen.*

A Prophecy of John Hus.

O Holy God, how largely doth Antichrist extend his power and cruelty! But I trust that this power shall be shortned, and his iniquity detected more and more amongst the faithful people.

An-

Another Prophecy of John Hus.

O How acceptable a thing ſhould it be (if time would ſuffer me) to diſcloſe the wicked acts of the Papacy now in dignity, that the faithful Servants of God might know them! But God will ſend thoſe after me that ſhall be more valiant; and there are alive at this day that ſhall make yet more manifeſt the malice of Antichriſt, expoſing their lives unto the death for the truth of our Lord Jeſus Chriſt, who ſhall give both to them and me Everlaſting Life.

The Prophecy of Hierome *of* Prague.

YOU will (ſaid *Hierome* to the Council of *Conſtance*) condemn me wickedly and unjuſtly. But I, after my death, will leave a remorſe in your conſcience, and a nail in your heart. And here I cite you all to anſwer unto me before the moſt High and juſt Judg within an Hundred years.

His Speech, when a Paper painted with Red Devils, ſhould be put upon his head.

OUR Lord Jeſus Chriſt, when as he ſhould ſuffer death for me, moſt wretched ſinner, did wear a Crown of Thorns

Thorns upon his head; and I for his ſake, inſtead of that Crown, will willingly wear this Mytre and Cap.

His Prayer in the Fire.

FIre being ſet to, he began to ſing, *In manus tuas Domine, commendo ſpiritum meum.* When that was ended, and that he began vehemently to burn, he ſaid in the vulgar *Bohemian* Tongue, *O Lord God, Father Almighty, have mercy upon me, and be merciful unto mine Offences; for thou knoweſt how that ſincerely I have loved thy Truth.* Then his voice, by the vehemency of the flames, was choaked and ſtopped, that it was no longer heard; but he moved continually his mouth and lips, as tho he had ſpoken or prayed within himſelf. When as in a manner his whole body, with his beard, was burned round about, there appearing on his body great bladders, as big as an Egg, yet he continually and ſtoutly moved and ſhaked his head and mouth by the ſpace almoſt of one quarter of an hour; he was of ſuch a ſtout and ſtrong Nature.

An A, B, C, *attributed to* William Thorp.

AWake you ghoſtly wights, awake, awake,
Both Prieſt, Pope, Biſhop, and Cardinal.
Conſider wiſely what way ye take,
Dangerouſly, being like to fall.
Every where the miſchief of you all,
Far and near breaks out very faſt.
God muſt needs be revenged at the laſt.
How long have ye the world captived
In ſore bondage of mens traditions?
Kings and Emperors ye have deprived,
Lewdly uſurping their chief poſſeſſions:
Much miſery ye make in all Regions:
Now your faults be near at the laſt caſt,
Of God, ſore to be revenged at the laſt.
Poor people to oppreſs ye have no ſhame,
Quaking for fear of your double Tyranny:
Rghful Juſtice ye have put out of frame,
Seeking the luſt of your god, the belly.
Therefore I dare boldly you to certifie;
Very little though ye be not agaſt,
Yet God will be revenged at the laſt.

Verſes written upon Pope *Julius* the Second.

WHen Julius *Pope, againſt the* French
Determin'd to make war:
As Fame reports, he gathered up
Great Troops of men from far.

And

And to the Bridge of Tiber *then,*
Marching as he were wood:
His holy Keys he took and caſt
Them down into the flood.
And afterwards into his hand
He took a naked Sword,
And ſhaking it, brake forth into
This fierce and warlike word;
This Sword of Paul *(quoth he) ſhall now*
Defend us from our foe,
Since that this Key of Peter *doth*
Nothing avail thereto.

A little to refreſh the Reader with a matter of merriment, among ſo many mournful paſſages.

LO here the event of a dancing Sermon of one *Hubbardin*, who riding by a Church-ſide, where the Youth of the Pariſh were dancing in the Church-yard; ſuddenly this *Silenus* lighting from his Horſe, by occaſion of their dancing, came into the Church, and there cauſing the Bell to toll in the people, thought, inſtead of a fit of mirth, to give them a Sermon of dancing; In the which Sermon, after he had patched up common Texts out of the Scripture, and then coming to the Doctors, firſt to *Auguſtine*, then to *Ambroſe*, and ſo to *Jerome*, *Gregory*, *Chryſoſtom*, and other Doctors, had made them (after a Dialogue-manner) by name, to anſwer to his call, and to

to ſing after his tune, for the probation of the Sacrament of the Altar, againſt *Frith*, *Zuinglius*, *Oecolampadius*, *Luther*, *Tindal*, *Latimer*, and other Hereticks (as he called them). At laſt, to ſhew a perfect harmony of all theſe Doctors together, as he had made them before to ſing after his tune, ſo now to make them dance after his pipe. Firſt, he calleth out Chriſt and his Apoſtles, and then the Doctors and Ancient Seniors of the Church, as in a round ring to dance together, with pipe up *Hubbardin*, now dance Chriſt, now dance *Peter*, *Paul*, now dance *Auguſtine*, *Ambroſe*, *Jerom*. And thus old *Hubbardin*, as he was dancing with his Doctors luſtily in the Pulpit againſt the Hereticks, how he ſtampt and took on, I cannot tell; but craſh, quoth the Pulpit, down cometh the Dancer, ſprawling in the midſt of his Audience; where tho he brake not his neck, yet he ſo brake his leg the ſame time, and bruiſed his old bones, that he never came in Pulpit more, and died not long after.

A Note of William Sawtree.

AS King *Henry* the fourth, who was the Depoſer of King *Richard* the ſecond, was the firſt of all *Engliſh* Kings that began the unmerciful burning of Chriſt's Saints for ſtanding againſt the Pope; ſo this *William Sawtree*, the true and faithful Martyr of Chriſt, was the firſt of all them

them in *Wickcliffs* time, which I find to be burned (ſaith Maſter *Fox*) in the Reign of the aforeſaid King; which was in the year of our Lord, 1400.

How Martin Luther *came to be enlightned in the Doctrine of Juſtification.*

IN the Univerſity of *Erford* there was a certain aged man in the Covent of the *Auguſtines*, who is thought to be *Weſelus*, with whom *Luther*, being of the ſame Order, a Frier *Auguſtine*, had conference upon divers things, eſpecially touching the Article of Remiſſion of ſins, the which Article the ſaid Aged Father opened unto *Luther* after this ſort; declaring, That we muſt not only generally believe, that there is forgiveneſs of ſins; or that it belongs to *Peter*, to *Paul*, to *David*, or ſuch good men alone as they were; but that Gods expreſs Commandment is, That every man ſhould believe particularly his ſins to be forgiven him in Chriſt; further telling him, that this Interpretation was confirmed by the teſtimony of St. *Bernard*, where it is thus ſet forth; But add, that thou believeſt this, That by him thy ſins are forgiven thee. This is the teſtimony that the Holy Ghoſt giveth thee in thy heart, ſaying, *Thy ſins are forgiven thee*: For this is the Opinion of the Apoſtle, *That man is freely juſtified by Faith.* By theſe words *Luther* was not only ſtrengthened, but was alſo

ſo inſtructed of the full meaning of Saint *aul*, who ſo often repeated this ſentence, *Ve are juſtified by Faith.*

Out of a Treatiſe of Patrick Hamleton, *Martyr.*

THe Law ſaith, *Pay thy debt.*
The Goſpel ſaith, *Chriſt hath paid it.*
The Law ſaith, *Thou art a ſinner; deſpair, nd thou ſhalt be damned.*
The Goſpel ſaith *Thy ſins are forgiven hee; be of good comfort, thou ſhalt be ſaved.*
The Law ſaith, *Make amends for thy ſin.*
The Goſpel ſaith, *Chriſt hath made it for me.*
The Law ſaith, *God is angry with thee.*
The Goſpel ſaith, *Chriſt hath pacified his wrath with his blood.*
The Law asketh thee, *Where it thy righeouſneſs goodneſs, and ſatisfaction?*
The Goſpel anſwers, *Chriſt is made of God all theſe unto thee.*
The Law ſaith, *That thou art obliged to me, aud ſo to the Devil, and Hell, for not performance.*
The Goſpel ſaith, *Chriſt hath redeemed hee from them all.*

Lu-

Luther's *answer to his Friends dissuading him to go to the City of* Worms.

AS touching mē (saith he) in that I am sent for, I am resolved, and certainly determined to enter *Worms*, in the Name of the Lord Jesus Christ. Yea, altho I knew that there were so many Devils to resist me as there are Tiles to cover the City of *Worms*.

A comparison between Faith, Hope and Charity.

FAith cometh of the Word of God, Hope cometh of Faith, and Charity springeth out of them both.

Out of a Letter of Pomponius Algerius, *an* Italian *Martyr.*

TO mitigate your sorrow which you take for me, I cannot but impart unto you some portion of my delectations and Joy which I feel and find, that you, with me may rejoice and sing before the Lord, giving thanks unto him. I shall utter that which none will believe. I have found a Nest of Honey, and an Honey-comb in the Intrails of a Lyon. Who will ever believe what I shall say? Or who will think in the deep dark Dungeon to find a Paradise of Pleasure?

re? In the place of ſorrow and death, o dwell in tranquility and hope of life? n a Cave infernal, to be found joy of ſoul? nd where others do weep, there to be ejoycing? Where others ſhake and tremble, here ſtrength and boldneſs to abound? Who will ever conceive or believe this? In ſuch woful eſtate, ſuch delectation? In a place ſo deſolate, ſuch ſociety of good men? In ſtrait bonds and cold Irons, ſuch reſt to be had? All theſe things the ſweet hand of the Lord (my ſweet Brethren) doth miniſter unto me. Behold he that was once far from me, is now preſent with me. Whom once I could ſcarce feel, now I percieve more apparently. Whom once I ſaw afar off, behold now near at hand. He comforts me, he heaps me up with gladneſs, he drives away all bitterneſs, he miniſtereth ſtrength and courage, healeth, refreſheth, advanceth and comforteth me. Oh, how good is the Lord, who ſuffers not his Servants to be tempted above their ſtrength? Oh how eaſy and ſweet is his Yoke? Is any thing like unto the Higheſt, who receiveth the afflicted, healeth the wounded, and nouriſheth them? Learn, ye beloved, how amiable the Lord is; how meek and merciful he is, who viſiteth his Servants in temptation, diſdains not to accompany them in vile ſtinking Caves and Priſons. Will the blind incredulous world (think ye) believe this, or, &c?

The

The ſtrange deliverance of one Maſter Simon Grineus.

HE hearing a Sermon of *Faber* at *Vienn* following him after it was done, d clared unto him, That of a good zeal had ſomewhat to ſay unto him, being ve ſorry (he ſaid) that a man of ſuch learnin ſhould confirm ſuch contumelious error which might be confuted by manifeſt Scrip tures. *Polycarpus* (ſaid he) was wont to ſto his ears when he heard any ſuch abſurdities how think you, would he with patienc have heard you reaſon what the Mouſe di eat, when ſhe gnawed the conſecrated Hoſt Would he not have bewailed the blindnes and ignorance of the Church? Upon that *Faber* asked his name; he told him his nam was *Grineus*; then feigning that he was ſen for by the King, told him, He wanted time as now to reaſon further about this matter but that he deſired his acquaintance, and intreated him the next day to come unto him; which he willingly promiſed. When he was returned to Supper, an old man of great gravity told him, the Sergeants would by and by be at his lodging, ſent by the King to carry *Grineus* to priſon, exhorting him forthwith to depart the Town. Then we took *Grineus*, and carried him unto the River of *Khyne*, conveying him over in a Boat, and returned. In the mean time, the Sergeants

Sergeants were at the lodging; wherefore we judged that this cruel purpoſe was fruſtrated by Gods proviſion. Therefore let us give thanks to God, who gives his Angels charge to be our Keepers, and with quiet minds fulfil the office of our vocation.

The manner of Maſter Thomas Bilney's *Converſion.*

Out of a Letter of his, written to Cutbert Tunſtall, *Biſhop of* London.

AT the laſt (ſaith he) I heard of Jeſus, even then when the New Teſtament was firſt ſet out by *Eraſmus*; which when I underſtood to be eloquently done by him, being allured rather by the *Latine*, than for the word of God (for at that time I knew not what it meant) I bought it, even by the providence of God, as I do now well underſtand and perceive: And at the firſt reading, as I remember, I lighted upon this Sentence of Saint *Paul*, O moſt ſweet and comfortable Sentence to my ſoul! *It is a true ſaying, and worthy of all men to be imbraced*, that *Jeſus Chriſt came into the world to ſave Sinners, of whom I am chief and principal*, 1 *Tim.* 1. This one Sentence, through God his inſtruction and inward working, which I did not then perceive, did ſo exhillerate my heart, being wounded with the guilt of my ſins, and almoſt in deſpair,

deſpair, that immediately I felt a mar vellous comfort and quietneſs, inſomuc that my bruiſed bones began to leap for jo After this, the Scripture began to be mo pleaſant to me, than the Honey, or th Honey-comb, &c.

Father Latimers *teſtimony of* Bilney, *touchin his penitency after his fall.*

In a Sermon preached before King Edward the 6.

I Know a man my ſelf (ſaith he) *Bilney* little *Bilney*, that bleſſed Martyr of God Who, what time he had bor his Faggot, and was com again to *Cambridge*, ha ſuch conflicts within himſelf, that his friends were afraid to let him be alone. They were fain to be with him day and night, and to comfort him as they could, but no comforts would ſerve, And as for the promiſes of the Scripture, when they were alledged to him, it was as if a man had run him thorow the heart with a Sword; yet for all this, at length he was revived again, and took his death patiently, &c.

In a Sermon preached in Lincoln-ſhire.

That ſame *Bilney*, ſaith he, which was burnt here in *England* for Gods Words ſake, was induced and perſwaded by his friends to bear a Faggot at that time when the Cardinal was aloft, and bare the ſwindge. Now, when he

he came to *Cambridge* again, he was in ſuch anguiſh and agony a whole year after, that nothing did him good, neither eating nor drinking, nor any other communication about the word of God; for he thought that all the whole Scriptures were againſt him, and ſounded to his condemnation. So that I often communed with him (for I was familiarly acquainted with him;) but whatſoever any could propound to his comfort, ſeemed to make againſt him. Yet for all that, afterwards he came again; and God indued him with ſuch ſtrength and fortitude of faith, that he not only confeſſed his faith in the Goſpel of our Saviour Jeſus Chriſt, but alſo ſuffered his body to be burned for that ſame Goſpels ſake, which we now preach here in *England*.

Latimer *called and converted by* Bilney.

YET he ſpeaking more of *Bilney*, inferreth as followeth:

Here I have occaſion to tell you (ſaith he) a ſtory which happened at *Cambridge*: Maſter *Bilney*, or rather Saint *Bilney*, that ſuffered death for Gods Words ſake, the ſame *Bilney* was the inſtrument whereby God called me to his knowledge:

In his Firſt Sermon before the Dutcheſs of Suffolk, *he was wont to call him, Bleſſed Saint Bilney.*

For I may thank him, next unto God, for

that knowledge I now have in his Word; for I was as obſtinate a Papiſt as was in all *England*: Inſomuch, that when I ſhould be made Batchellor of Divinity, my whole Oration was againſt *Philip Malancton*, and againſt his opinions. *Bilney* heard me at that time, and perceived that I was zealous without knowledge, and came to me afterwards to my ſtudy, deſiring me for Gods ſake, to hear him make his confeſſion. I did ſo; and to ſay the truth, by his confeſſion I learned more, than afore in many years. So from that time forward, I began to favour the Word of God, and forſake the School Doctors, and ſuch fooleries, &c.

Father Latimer's *New-years gifts, which he gave to King* Henry *the Eighth.*

THere was a cuſtom then, that upon New-years day every Biſhop ſhould preſent the King with ſome New-years gift. Maſter *Latimer* being at that time Biſhop of *Worceſter*, preſented him with a New Teſtament, and a Hankercher, with this Poſie about it, *Fornicatores & Adulteros judicabit Dominus*, Heb. 13.

The

The ſaying of Richard *Bayfield to the Biſhop of* London.

Bayfield, with a vehement ſpirit, as it appeareth, ſaid thus to the Biſhop of *London*, *The life of you of the ſpiritualty is ſo evil, that ye be the Hereticks; and ye do not only live evil, but maintain evil living, and alſo do let, that what true living is, may not be known. Your living*, ſaid he, *is againſt Chriſts Goſpel, nor was your belief ever taken out of Chriſts Church.*

Bayfield *thrown down with the Biſhops Staff.*

AT his degrading, kneeling upon the higheſt ſtep of the High Altar, the Biſhop taking his Croſier Staff, ſo ſmote him on the breſt, that he threw him down backward, and broke his head that he ſwounded: And when he came to himſelf again, he thanked God that he was delivered from the malignant Church of Antichriſt, and that he was come into the true ſincere Church of Jeſus Chriſt militant here on earth. And I truſt anon (ſaid he) to be in Heaven with Jeſus Chriſt, and the Church triumphant for ever: and ſo was led forth throrow the Quire to Newgate, where reſting about an hour in prayer, he went in his apparel joyfully and manfully to the fire,

wherein, by reaſon it was not ſpeedy, he was two quarters of an hour alive. And when the left arm was on fire and burned, he rubbed it with his right hand, and it fell from his body, he continuing in prayer to the end without moving.

The repentance of James Baynam, *after his fall.*

UPon his abjuration, being releaſed and diſmiſſed home, he had ſcarce continued there a month, but he bewailed his fact, being never quiet in mind and conſcience, till he had uttered his fall to all his acquaintance, asking God and all the world forgiveneſs before the Congregation (in thoſe days) in a Ware-houſe in Bow-lane; and immediately, the next Sunday after, he came to Saint *Auſtins*, with the New Teſtament in his hand in *Engliſh*, and *Tindals* obedience of a Chriſtian man in his boſome, and ſtood up there before the people in his Pew, there declaring openly, with weeping tears, that he had denyed God, and prayed all the people to forgive him, and to beware of his weakneſs, and not to do as he did: for (ſaid he) if I ſhould not turn again unto the Truth (having the New Teſtament in his hand) this Word of God would damn me both body and ſoul at the day of judgment. And therefore prayed every one rather to dye by and by, than to do as he had done;

done; for he would not feel such an Hell again as he did feel in his conscience, for all the Worlds good. Of his memorable speech at the Stake, see more in this Book under the Title of *James Baynam.*

Three men dwelling in and about Dedham, *hanged for burning by night the Rood of* Dover *Court.*

WHich three persons, as their Story witnesseth, through the Spirit of God, did more edify the people with godly learning at their death, than all the Sermons that had been preached thereabout, a long time before.

Robert King. Robert Dedham. Nicholas March, Martyrs.

A Note of Thomas *Benet*, Martyr, *burned at* Exeter.

AFter saying unto him: Our Pope is the Vicar of God, and our ways are the ways of God. I pray you, said *Benet*, depart from me, and tell me not of your ways: He only is my way, which said, *I am the way*, the *truth*, *and the life*. In his way will I walk, his doings shall be mine examp'e, not yours; nor your false Popes. His Truth will I imbrace: His everlasting life will I seek, the true reward of all

Joh. 14. 6.

faithful people. Away from me, I pray you; vex my ſoul no longer: ye ſhall not prevail. There is no good example among you, no truth in you, no life to be hoped for at your hands, *&c.*

Out of a Letter of Tindall *to* Frith.

IF you give your ſelf, caſt your ſelf, yield your ſelf, commit your ſelf, wholly and alonely to your loving Father, then ſhall his power be in you, and make you ſtrong, and that ſo ſtrong, that you ſhall feel no pain, which to another would be preſent death; and his Spirit ſhall ſpeak in you, and teach you what to anſwer, according to his promiſe. Yea, he ſhall work wonderfully by you, and work for you, above all that your heart can imagine.

Out of another Letter of his to Frith.

MY Soul is not faint, though my body be weak. But God hath made me evil favoured in this World, and without grace in the ſight of men, ſpeechleſs, and rude, dull and ſlow witted; your part ſhall be to ſupply that which lacketh in me; Remembring that as lowlineſs of heart ſhall make you high with God, even ſo meekneſs of words ſhall make you ſink into the hearts of men.

Friths

Frith's *teſtimony of* William Tindall, *Martyr.*

I Received a Letter from him, ſaith *Frith*, wherein, among other matters, he writes thus: I call God to record to my ſoul againſt the day we ſhall appear before our Lord Jeſus Chriſt, to give a reckoning of our doings, that I never altered one ſyllable of Gods Word againſt my conſcience, nor would do it for all that is in this Earth, whether it be honour, pleaſure, Riches, *&c.* Moreover, I take God to witneſs to my conſcience, that I deſire of God to my ſelf in this World no more than that, without which I cannot keep his Laws. Judge now, Chriſtian Reader (ſaith *Frith*) whether theſe words be not ſpoken from a faithful, clear, innocent heart.

How Tindal *was ſupplyed with Money, to reprint the New Teſtament in* Engliſh.

Cutbert Tonſtall, and Sir *Thomas More* being ſore aggrieved that *Tindall* had printed the New Teſtament, deviſed with themſelves how they might deſtroy that falſe erronious Tranſlation (as they called it); it happened that *Auguſtine Packington*, a Mercer, was then at *Antwerp*, where the Biſhop then was. This man favoured

Tindal, but ſhewed the contrary unto the Biſhop. The Biſhop deſiring to bring his purpoſe to paſs, told *Packington* that he would gladly buy up the New Teſtaments. *Packington* hearing him ſay ſo, ſaid: My Lord I can do more in this matter than moſt Merchants that be here, if it be your pleaſure: for I know the Dutchmen and Strangers that have bought them of *Tindal*, and have them here to ſell; but I muſt diſburſe money to pay for them, otherwiſe I cannot have them: And ſo I will aſſure you to have every of the Books that are printed and unſold. The Biſhop thinking he had God by the toe (as we ſay) ſaid; Do your diligence, gentle Maſter *Packington*, get them for me, and I will pay whatſoever they coſt, for I intend to burn and deſtroy them all at *Pauls* Croſs. Thus *Packington* went to *Tindal*, and told him the whole buſineſs; and ſo, upon compact, the Biſhop had the Books, *Tindal* the Money, and *Packington* the thanks. After this, *Tindall* corrected the ſame New Teſtaments again, cauſed them to be newly imprinted, ſo that they came thick and threefold over into *England*. The Biſhop perceiving it, ſent for *Packington*, and ſaid, How comes it to paſs, that ſo many New Teſtaments are abroad? You promiſed me to buy them up all. I bought, ſaid *Packington* all that were to be had; but belike they have Printed more ſince. I ſee,

it

it will never be better, as long as they have Letters and ſtamps: You were beſt to buy them too, and ſo you ſhall be ſure. At which the Biſhop ſmiled, and ſo the matter ended.

Shortly after, *George Conſtantine* was apprehended, who being convented before Sir *Thomas Moore*, he asked him, ſaying; *Conſtantine*, I would have thee plain with me in one thing I ſhall ask thee, and I promiſe thee I will ſhew thee favour in all things elſe whereof thou art accuſed. There is beyond the Sea, *Tindal*, *Joy*, and a great many of you; I know they cannot live without help. I pray thee tell me who they be that help them thus? My Lord, ſaid *Conſtantine*, I will tell you truly; It is the Biſhop of *London* that hath holpen us; for the money he gave to buy up the New Teſtaments, hath been, and yet is our only ſuccour. Now verily, ſaid *More*, I think even the ſame; and I told the Biſhop ſo much before he went about it.

A note touching one that ſaid he could not burn.

William Wolſey, Martyr, being in Priſon at *Ely*, was viſited by *Thomas Hodilo*, Beer-brewer in *Ely*. To him *Wolſey* delivered certain Money to be diſtributed; amongſt which, 6 *s.* 8 *d.* he eſpecially appointed to be given to one *Richard*

Denton, Smith, dwelling at *Weile*, in *Cambridge*-ſhire, with this commendation, that he marvelled he tarried ſo long behind him, ſeeing he was the firſt that did deliver into his hands the Books of the holy Scripture, deſiring him to haſt after as faſt as he could.

This *Hodilo*, as well to avoid the danger of the times, as alſo to have a witneſs of his doings therein, delivered the ſaid Money to one Maſter *Lawrence*, Preacher in *Eſſex*, who then often reſorted to his houſe. And the ſaid 6 *s.* 8 *d.* was delivered unto *Denton*, with the commendations: His anſwer was this, *I confeſs it is true, but alas, I cannot burn* This was one whole year well nigh, after *Wolſey* was burned. But he that could not burn in the cauſe of Chriſt, was afterwards burned againſt his will. when Chriſt had given peace to his poor perſecuted Church. For in the year of the Lord, 1564, on Tueſday, being the 18*th* of *April*, his Houſe was ſet on fire, and while he entred in, to ſave his goods, he loſt his life, with two others that were in the ſame houſe.

A Note of Robert Smith, Martyr.

THis conſtant Martyr of Chriſt, ſuffered at *Uxbridge*, the 8*th* of *Auguſt*, who as he had been a comfortable inſtrument of God, formerly to all them that were in priſon with him; ſo now alſo being at the Stake, he did no leſs comfort the people there ſtanding about him, willing them to think well of his cauſe, and not to doubt, but that his Body dying in that quarrel, ſhould riſe again to Life. And (ſaid he) I doubt not but that God will ſhew you a token thereof. At length, he being well nigh half burnt, and all black with fire, cluſtered together as in a lump, like a black Coal; all men thinking him for dead, ſuddenly aroſe upright before the people, lifting up the ſtumps of his arms, and clapping the ſame together, declaring a rejoycing heart to them: And ſo bending down again, and hanging over the fire, ſweetly ſlept in the Lord, and ended his mortal life.

A token of comfort of the reſurrection given by R. S. *at his Martyrdome.*

A Note of Margaret Mearing.

MAſter *Rough* being chief Paſtor to the Congregation in the time of Queen *Mary*, of which Company this *Margaret Mearing* was one; the ſaid Maſter *Rough* did not well like of the woman, but greatly ſuſpected her, as many other of them did beſides, becauſe ſhe would often bring in ſtrangers among them, and in her talk ſeemed but ſomewhat too buſie, as they ſuppoſed, *&c.* Maſter *Rough*, the *Friday* before he was taken (for what other cauſe is not known), did excommunicate her out of the ſame company; the which ſhe taking not well, thought her ſelf not indifferently dealt withal amongſt them, threatning in her heat, to a friend of hers, the diſſolving of them all. But God by his Providence, turned it otherwiſe; For the *Sunday* after, Maſter *Rough* himſelf being taken by the Information of one *Roger*, Servant to the Biſhop of *London*, was committed Priſoner to the *Gate-houſe* in *Weſtminſter*, where none of his Friends might come to viſit him. The ſaid *Margaret* hearing thereof, gat her a Basket, and a clean Shirt in it, went to the Priſon, and feigning her ſelf to be his Siſter, got into the Priſon to him, and did there, to her power, not a little comfort him. The *Friday* following, this good woman being apprehended by *Clunny*, Biſhop *Bonner*'s Sumner, in her own

own house, the *Wednesday* after was burn with Master *Rough* in *Smithfield.*

The cruel usage of Cutbert Simson, *in the* Tower *of* London, *reported by himself.*

ON the *Thursday* after, I was called into the Ware-house, before the Constable of the *Tower*, and the Recorder of *London*, *Mr. Cholmley*: They commanded me to tell, whom I did will to come to the *English* Service. I answered, I would declare nothing. Then was I set in an * Engine of Iron, the space of three hours, as I judged. They asked me, If I would tell them? I answered them as before. Then was I looſed, and carried to my lodging again.

This Simson *was a Deacon, and kept a book of the Names of all such as were of the Congregation.*

* *Commonly called*, Sceving-ton Gives.

On the *Saturday* after, I was brought to the same place again, before the Lieutenant and the Recorder of *London*; and they examined me. I answering as before, the Lieutenant sware by God, I should tell. Then did they bind my two fore-fingers together, putting a small Arrow betwixt them, drawing it thorow so fast, that the blood ran about, and the Arrow brake.

Then

Then they racked me twice. Then was I carried to my Lodging again; and Ten days after the Lieutenant asked me, If I would not confeſs what before they had demanded? I ſaid, I had ſaid as much as I would. Then five weeks after he ſent me to the High Prieſt, where I was greatly aſſaulted, and at whoſe hand I received the Pope's Curſe, for bearing witneſs to the Truth of Jeſus Chriſt, *&c.*

The miſerable end of one Twyford, *a ſetter up of Stakes in* Smithfield.

He was Executioner to Frith, Baynham, Tewksbury, Lambert, *and other good men.*

THis *Twyford* was a buſie doer in King *Henry* the Eighth's days, by *Bonner's* appointment, for the ſetting up of Stakes for the burning of poor Martyrs; who ſeeing the Stakes conſume away ſo faſt; *Yea*, ſaid he, *will not theſe Stakes hold? I will have a Stake (I trow) that ſhall hold*; and ſo provided a big tree, and cutting off the top, ſet it in *Smithfield*. But ere ever the tree was all conſumed, the ſtate of Religion (God be praiſed) changed, and himſelf fell into an horrible diſeaſe, rotting alive above the ground, before he died; ſo that none could abide him. *Ex teſtimon. uxoris Merial, W. Tomſon, Greg. Newman, W. Wit*, &c.

Certain

Certain devout Prayers which ſome of the godly Martyrs made at the hour of their deaths.

The Prayer which Maſter Hooper, *Biſhop of* Gloceſter, *made at his death.*

LOrd, *ſaid he*, I am Hell, but thou art Heaven; I am ſwill, and a ſink of ſin, but thou art a gracious God, and a merciful Saviour and Redeemer. Have mercy therefore upon me, moſt miſerable and wretched Offender, after thy great mercy, and according to thine ineſtimable goodneſs: thou art aſcended into Heaven; receive me hence to be partaker of thy Joys where thou ſitteſt in equal glory with the Father. For well thou knoweſt, Lord, wherefore I am come hither to ſuffer, and why the wicked do perſecute this thy poor Servant; not for my ſins and tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings, to the contaminating of thy blood, and to the denial of the knowledg of thy truth, wherewith it did pleaſe thee by thy holy Spirit to inſtruct me; the which, with as much diligence as a poor wretch might (being called thereto), I have ſet forth to thy glory. And well thou

hou ſeeſt (my Lord and God) what terrible pains and cruel torments be here prepared for thy poor creature; ſuch, Lord, as without thy ſtrength none is able to bear, or patiently to paſs. But all things that are impoſſible with man, with thee are poſſible. Therefore ſtrengthen me of thy goodneſs, that in the fire I break not the bounds of patience; or elſe aſſwage the terror of the pains, as ſhall ſeem moſt to thy glory. *Here the party who heard thus much of his prayer, being eſpied of the Major, was commanded away, and could be ſuffered to hear no more.*

The Prayer of Doctor Cranmer, *Archbiſhop of* Canterbury, *when it was thought he would have made his Recantation.*

O Father of Heaven! O Son of God, Redeemer of the world! O Holy Ghoſt! Three Perſons, and one God, have mercy upon me, moſt wretched Caitiff, and miſerable ſinner: I have offended both againſt Heaven and Earth, more than my tongue can expreſs. Whither then may I go, or whither ſhould I flee? To Heaven I am aſhamed to lift up mine eyes and, in Earth I find no place of refuge or ſuccour. To thee therefore, O Lord, do I run, to thee do I humble my ſelf, ſaying, O Lord my God, my ſins be great, but yet have

mercy

mercy upon me, for thy great mercy. The great myſtery that God became man, was not wrought for ſmall or few Offences. Thou didſt not give thy Son, O Heavenly Father, unto death for little ſins only, but for all the greateſt ſins of the world; ſo that the ſinner return to thee with his whole heart, as I do here at this preſent. Wherefore have mercy upon me, O God, whoſe property it is always to have mercy: Have mercy upon me, O Lord, for thy great mercy. I crave nothing for my own merits, but for thy Names ſake, that it may be hallowed thereby, and for thy dear Son Jeſus Chriſt's ſake. And now therefore, *O, Our Father*, &c.

His Repentance for Subſcription, uttered a little before his death.

AND now I come to the great thing that ſo much troubleth my Conſcience, more than any thing that ever I did or ſaid in my whole life; and that is the ſetting abroad of a Writing contrary to the truth; which now I here renounce and refuſe, as things written with my hand contrary to the Truth which I thought in my heart, and written for fear of death, and to ſave life, if it might be; and that is, all ſuch Bills and Papers which I have written or ſigned with mine hand ſince my degradation; wherein I have written many things untrue.

And

And for as much as my hand offended in writing contrary to the heart, mine hand ſhall be puniſhed therefore: For may I come to the fire, it ſhall firſt be burned; which accordingly he did: For being at the Stake, when the fire begun to flame, he put his right hand unto it, which he held ſo ſtedfaſt and immovable (ſaving that once with the ſame hand he wiped his face), that all men might ſee his hand burned before it touched his body.

The Prayer of Stephen Knight, *made upon his knees at his death.*

O Lord Jeſus Chriſt, for whoſe love I willingly leave this life, and deſire rather the bitter death of the Croſs, with the loſs of all earthly things, than to abide the blaſpheming of thy moſt holy Commandment. Thou ſeeſt, O Lord, that where I might live in worldly wealth, to worſhip a falſe god, and honour thine Enemy, I chuſe rather the torment of the body, and loſs of this my life, and have counted all things but vile duſt and dung that I might win thee; which death is dearer unto me than thouſands of gold and ſilver. Such love (O Lord) haſt thou laid up within my breaſt, that I hunger for thee, as the Deer that is wounded deſireth the ſoyl. Send thy holy Comforter (O Lord) to aid, comfort and ſtrengthen this weak piece of earth, which is

is empty of all ſtrength of it ſelf. Thou remembreſt (O Lord) that I am but duſt, and able to do nothing that is good. Therefore (O Lord) as of thine accuſtomed goodneſs and love, thou haſt bidden me to this banquet, and accounted me worthy to drink of thine own Cup amongſt thine Elect; even ſo give me ſtrength (O Lord) againſt this thine Element, which as to my ſight it is moſt irkſome and terrible, ſo to my mind it may at thy commandment (as an obedient ſervant) be ſweet and pleaſant, that through the ſtrength of thy holy Spirit, I may paſs thorow the rage of this fire into thy boſom, according to thy promiſe, and for this mortal receive an immortal, and for this corruptible, may put on incorruption. Accept this Burnt-Offering (O Lord) not for the Sacrifice, but for thy dear Sons ſake my Saviour; for whoſe teſtimony I offer this Free-will-Offering with all my heart, and with all my ſoul. O Heavenly Father, forgive me my ſins, as I forgive all the world: O ſweet Son of God, my Saviour, ſpread thy wings over me: O bleſſed Holy Ghoſt, through whoſe merciful Inſpiration I come hither to die, conduct me into everlaſting life. Lord, into thine hands I commend my Spirit. *Amen.*

A Prayer which Maſter George Marſh *uſed daily to ſay.*

O Lord Jeſus Chriſt, which art the only Phyſician of wounded Conſciences we miſerable ſinners, truſting in thy gracious goodneſs, do briefly open to thee the evil Tree of our hearts, with all the Roots, Boughs, Leaves, Knots and Snags, all which thou knoweſt: for thou throughly perceiveſt as well the inward luſts, doubtings, and denying of thy providence, as the groſs outward ſins which we commit in words and deeds.

Wherefore we beſeech thee, according to the little meaſure we have received, we being far unable and unapt to pray, that thou wouldeſt mercifully circumciſe our ſtony hearts, and for theſe old hearts, create within us a new heart, and repleniſh us with a new ſpirit, and water and moiſten us with the juice of thy heavenly Grace, and Wells of ſpiritual waters; whereby the inward Venome and noiſom Juice of the fleſh may be dried up, and cuſtom of the Old Man changed, and our hearts always bringing forth Thorns and Briers to be burned with fire, from henceforth may bear ſpiritual fruits in righteouſneſs and holineſs unto life everlaſting. *Amen.*

Beloved,

Beloved, among other exerciſes, I do daily on my Knees uſe this Confeſſion of ſins, willing and exhorting you to do the ſame, and daily to acknowledg unfeignedly to God your unbelief, unthankfulneſs, and diſobedience againſt him. This ſhall you do, if ye will diligently conſider and look upon your ſelves, firſt, in the pure Glaſs of Gods Commandments, and there ſee your inward evils, filthineſs and uncleanneſs, and ſo learn to vanquiſh the ſame, that is to wit, to fall into hearty diſpleaſure againſt ſin, and thereby be provoked to long after Chriſt. For we truly are ſinners; but he is juſt, and the juſtifier of all them that believe in him. If we hunger and thirſt after righteouſneſs, let us reſort to his Table; for he is a liberal Feaſt-maker: He will ſet before us his own holy Body, which was given for us to be our meat; and his precious blood, which was ſhed for us, and for many, for remiſſion of ſins, to be our drink. He biddeth, willeth, calleth for Gueſts which hunger and thirſt: Come (ſaith he) all ye that are laden, and labour, unto me, and I will refreſh, cool and eaſe you, and you ſhall find reſt unto your ſouls.

A Prayer of Nicholas Sheterden *before his death.*

O Lord my God and Saviour, which art Lord in Heaven and Earth, Maker of all things visible and invisible; I am thy creature, and work of thine hands. Lord, look upon me, and other thy people, which at this time are oppressed of the worldly-minded men: for thy Law it self is now trodden under foot, and mens Inventions exalted above it; and for that cause do I, and many of thy creatures refuse the Glory, Praise and Commodities of this life, and do chuse to suffer adversity, and to be banished; yea, to be burnt with the Books of thy Word, for the hopes sake that is laid up in store. For, Lord, thou knowest, if we would but seem to please men in things contrary to thy Word, we might by thy permission enjoy these commodities as other men do, as Wife, Children, Goods and Friends; all which I acknowledg to be thy Gifts, given unto the end I should serve thee. And now, Lord, that the World will not suffer me to enjoy them, except I offend thy Laws, behold, I give unto thee my whole spirit, soul and body. And so I leave here all the pleasures of this life, and do now leave the use of them for the hopes sake of eternal life, purchased in Christ's Blood, promised to all that fight on his side, and

are

are content to ſuffer with him for his Truth, whenſoever the World and the Devil ſhall perſecute the ſame. O Father, I preſume not to come here to thee, truſting in my own righteouſneſs: no, but in the only merits of thy Son my Saviour. For the which excellent Gift of ſalvation, I cannot worthily praiſe thee, neither in any ſacrifice worthy, or to be accepted with thee, in compariſon of our bodies mortified and obedient to thy will. And now, Lord, whatſoever Rebellion hath been, or is found in my members againſt thy will, yet do I here give unto thee my body to the death, rather than I will uſe any ſtrange worſhipping, which I beſeech thee accept at my hands for a pure ſacrifice. Let this torment be to me the laſt enemy deſtroyed, even death the end of miſery, and the beginning of all Joy, peace and ſolace: And when the time of the Reſurrection cometh, let me enjoy again theſe members then glorified, which now be ſpoiled and conſumed by the fire. *O Lord Jeſus, receive my ſpirit into thine hands.* Amen.

The

The Prayer of John Browne, *who ſtanding at the Stake, and holding up both his hands, ſaid:*

O Lord, I yield me
to thy Grace;
Grant me pardon
for my treſpaſs.
Let never the Fiend
my Soul chaſe.
Lord, I will bow,
and thou ſhalt beat.
Let never my Soul
come in Hell heat.

Into thy hands
I commend my ſpirit.

A godly and devout Prayer mentioned in the Story of Maſter Philpot, *Martyr, fit for ſuch as ſuffer at the Stake.*

MErciful God and Father, to whom approached our Saviour Chriſt in his fear and need, by reaſon of death, and found comfort. Gracious God, and moſt bounteous Chriſt, on whom *Stephen* called in his extreme need, and received ſtrength: Moſt benign and holy Spirit, who in the midſt of all croſſes and death, didſt comfort the Apoſtle St. *Paul* with more conſolation in Chriſt, than he felt ſorrows and terrors; have

have mercy upon me miſerable, vile and wretched ſinner, who now draweth near unto the Gates of Death, deſerved both in body aud ſoul eternal, by reaſon of my manifold, horrible, old and new tranſgreſſions, which to thine eyes, O Lord, are open and known. O be merciful unto me for the bitter death and blood-ſhedding of thine only Son Jeſus Chriſt. *And though thy Juſtice do require, in reſpect of my ſins, that thou ſhouldeſt not hear me, meaſuring me with the ſame meaſure I have meaſured thy Majeſty, contemning all thy gracious calls; yet let thy mercy, which is above all thy works, and wherewith the Earth is filled; let thy mercy (I ſay) prevail towards me, through and for the mediation of our Saviour, for whoſe ſake it hath pleaſed thee now to bring me forth as one of thy Witneſſes, and a Record-bearer to thy Verity and Truth taught by him, to give my Life therefore* (To which dignity, O Lord, and dear Father, I acknowledg there was never any ſo unfit nor unworthy; no, not the Thief that hanged upon the Croſs): So I therefore moſt humbly beſeech thee, that thou wouldeſt accordingly aid, help and aſſiſt we with thy ſtrength and heavenly Grace, that with Chriſt thy Son, I may find comfort; with *Stephen* I may ſee thy preſence and gracious power; with *Paul*, and all other which for thy Names ſake have ſuffered affliction and death, I may find thy ſweet conſolation ſo

preſent with me, that I may by my death glorifie thy Name, propagate and ratifie thy Truth, comfort the hearts of the heavy, confirm thy Church in thy verity, convert ſome to be converted, and ſo depart forth of this miſerable life, where I do nothing but heap ſin daily upon ſin, and ſo enter into the fruition of thy bleſſed preſence and mercy; *whereof give and increaſe in me a lively truſt, ſenſe and feeling, where through the terrors of death, the torments of the fire, the pangs of ſin, the darts of Satan, and the dolours of Hell, may never depreſs me; but may be driven away through the working of thy moſt gracious Spirit, which now plenteouſly endue me withal, that I may offer (as I now deſire to do in Chriſt by him) my ſelf wholly, ſoul and body, to be an holy, lively, and acceptable Sacrifice in thy ſight. Dear Father, whoſe I am, and always have been even from my mothers womb; yea, even before the world was made, to whom I commend my ſelf, Soul and Body, Family, Friends, Country, and all thy whole Church; yea, even my very Enemies, according to thy good pleaſure*; beſeeching thee intirely *to give once more* to this Realm of *England*, the bleſſing of thy Word again, *with godly peace*, to the teaching and ſetting forth of the ſame. Oh dear Father, now give me Grace to come unto thee; purge and ſo purifie me by this fire in Chriſt's Death and Paſſion, through thy Spirit, that I may be

a Burnt-

a Burnt-Offering of ſweet ſmell in thy ſight, who liveſt and reigneſt with the Son and Holy Ghoſt, now and for evermore. *Amen.*

Mr Bartlet Greene.

A ſweet Deſcription of the miſeries of this Life, and of the joys of the Life to come, written by Maſter Bartlet Green.

BEtter is the day of death (ſaith *Solomon*) *than the day of birth. Man that is born of a woman liveth but a ſhort time, and is repleniſhed with many miſeries; but happy are the dead that die in the Lord.*

Man of a woman is born in travail to live in miſery; man through Chriſt doth die to live: Straight as he commeth into this world, with cries he uttereth his miſerable eſtate; ſtraight as he departeth, with ſongs he praiſeth God for ever. Scarce yet in his Cradle, three deadly enemies aſſail him; after death no Adverſary can annoy him: whilſt he is here he diſpleaſeth God; when he is dead he fulfilleth his will; in this Life he dieth through ſin, in the Life to come he liveth in righteouſneſs; through many tribulations on Earth he is ſtill purged, with joy unſpeakable in Heaven he is made perfect for ever; here he dieth every hour, there he liveth continually; here is ſin, there is righteouſneſs; here is time, there is eternity;

here is hatred, there is love; here is pain, there is pleaſure; here is miſery, there is felicity; here is corruption, there is immortality; here we ſee vanity, there we ſhall behold the Majeſty of God, with triumphant and unſpeakable Joy, in Glory everlaſting. *Seek therefore the things that are above, where Chriſt ſitteth on the right hand of God the Father, to whom, with the Holy Ghoſt, be all Glory and Honour, world without end.* Amen.

Lady Jane.

An effectual Prayer made by the Lady Jane *in the time of her trouble.*

O Lord, thou God and Father of my life, hear me, poor deſolate woman, who flieth unto thee only in all troubles and miſeries. Thou (O Lord) art the only defender and deliverer of thoſe that put their truſt in thee: and therefore I being defiled with ſin, incumbred with affliction, unquieted with troubles, wrapped in cares, overwhelmed with miſeries, vexed with temptations, and grievouſly tormented with the long impriſonment of this vile maſſe of clay, my ſinful body, do come unto thee, O merciful Saviour, craving thy mercy and help; with the which ſo little hope of deliverance is left, that I may utterly deſpair of any liberty. Albeit, it is expedient, that

ſeeing

ſeeing our Life ſtandeth upon trying, we ſhould be viſited ſometime with ſome Adverſity, whereby we might be tried whether we be thy flock or no, and alſo know thee, and our ſelves the better: yet thou that ſaidſt, thou wouldſt not ſuffer us to be tempted above our power, be merciful unto me, now a miſerable wretch, I beſeech thee, that I may neither be too much puffed up with Proſperity, neither too much preſſed down with Adverſity; leſt I being too full, ſhould deny thee my God, or being too low brought, ſhould deſpair and blaſpheme thee my Lord and Saviour. O merciful God, conſider my miſery, beſt known to thee, and be thou now unto me a ſtrong Tower of defence, I humbly require thee; ſuffer me not to be tempted above my power, but either be thou a deliverer to me out of this great miſery, or elſe give me Grace patiently to bear thy heavy hand and ſharp correction. It was thy right hand that delivered the poor people of *Iſrael* out of the hands of *Pharaoh*, who for the ſpace of 400. years did oppreſs and keep them in bondage. Let it therefore ſeem good to thy fatherly goodneſs, to deliver me, ſorrowful wretch (for whom thy Son Chriſt, ſhed his precious Blood on the Croſs), out of this miſerable captivity and bondage wherein I now am. How long wilt thou be abſent? for ever? Oh Lord, haſt thou forgotten to be gracious? and haſt thou ſhut up thy lo-

ving kindneſs in diſpleaſure? Wilt thou be no more intreated? Is thy mercy clean gone for ever? and thy promiſe come utterly to an end for evermore? Why doeſt thou make ſo long tarrying? Shall I deſpair of thy mercy, O God? Far be that from me. I am thy workmanſhip created in Chriſt Jeſus; Give me Grace therefore to tarry thy leiſure, and patiently to bear thy works; aſſuredly knowing, that as thou canſt, ſo thou wilt deliver me when it ſhall pleaſe thee; nothing doubting or miſtruſting thy goodneſs toward me: for thou knoweſt better what is good for me than I do: Therefore do with me in all things what thou wilt; only in the mean time arm me, I beſeech thee, with thy Armour, that I may ſtand faſt, my loins being *girt about with verity, having on the breaſt-plate of righteouſneſs, and ſhod with the ſhooes prepared in the goſpel of peace; above all things taking unto me the ſhield of faith, wherewith I may be able to quench all the fiery darts of the devil; and taking the helmet of Hope, and the ſword of the ſpirit, which is thy moſt holy word, praying always with all manner of prayer and ſupplication, that I may refer my ſelf wholly to thy will, abiding thy pleaſure, and comforting my ſelf in thoſe troubles that it ſhall pleaſe thee to ſend, ſeeing ſuch troubles be profitable for me, and ſeeing I am aſſuredly perſwaded, that it cannot but be well all that thou doeſt.* Hear me, O merciful

Father,

Father, for his ſake whom thou wouldſt ſhould be a ſacrifice for ſins: To whom, with thee and the Holy Ghoſt, be all Honour and Glory. *Amen.*

A Prayer of the Lord Cromwell, *which he made at the hour of his Death.*

O Lord Jeſu, which art the only health of all men living, and the everlaſting Life of them which die in thee: I wretched ſinner do ſubmit my ſelf wholly unto thy moſt bleſſed will; being ſure, that the thing cannot periſh which is committed unto thy mercy; willingly now I leave this frail and wicked fleſh, in ſure hope that thou wilt in better wiſe raiſe it up, and reſtore it to me at the day of the Reſurrection of the Juſt. I beſeech thee, moſt merciful Lord Jeſus Chriſt, that thou wilt by thy Grace make ſtrong my ſoul againſt all temptations, and defend me with the Buckler of thy mercy againſt all the aſſaults of Satan. I ſee and acknowledg, that there is in my ſelf no hope of ſalvation, but all my hope and truſt is in thy moſt merciful goodneſs. I have no merits nor good works, which I may alledg before thee. Of ſins and evil works, alas! I ſee a great heap; but yet through thy mercy I truſt to be in the number of them to whom thou wilt not impute their ſins, but wilt accept me for juſt and righteous,

and to be the Inheritor of everlaſting Life. *Thou merciful Lord, waſt born for my ſake; thou didſt ſuffer both hunger and thirſt for my ſake; thou didſt teach, pray and faſt for my ſake: all thy holy actions and works thou wroughteſt for my ſake; thou ſufferedſt moſt grievous pains and torments for my ſake. Finally, thou gaveſt thy moſt precious Body and Blood to be ſhed upon the Croſs for my ſake. Now moſt merciful Saviour, let all theſe things profit me, that thou freely haſt done for me. Let thy blood cleanſe and waſh away the ſpots and foulneſs of my ſins. Let thy righteouſneſs hide and cover my unrighteouſneſs. Let the merits of thy paſſion and blood ſhedding be a ſatisfaction for my ſins. Give me, Lord, thy grace, that the faith of my ſalvation in thy blood waver not, but may be ever firm and conſtant; that the hope of thy mercy, and Life everlaſting never decay in me; that Love may not be cold in me.*

Finally, that the weakneſs of my fleſh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath ſhut up the eyes of my body, and hath taken away the uſe of my tongue, yet the eyes of my ſoul may ſtill behold and look upon thee, and my heart may ſtill cry and ſay unto thee, Lord Jeſu, into thine hands I commend my ſoul: Lord, receive my ſpirit. Amen.

The

The Prayer that Martin Luther *ſaid at his Death.*

MY heavenly Father, and eternal and merciful God, thou haſt manifeſted to me thy dear Son, our Lord Jeſus Chriſt. I have taught him, I have known him, I love him as my Life, my Health and my Redemption: whom the wicked have perſecuted, maligned, and with injury affliſted. Draw my ſoul to thee. *After this, he ſaid,* I commend my Spirit into thine hands; Thou haſt redeemed me, Oh God of Truth. *God ſo loved the world,* &c.

The Prayer of Ann Askew.

O Lord, I have more Enemies than there be hairs on my head; yet Lord, let them never overcome me with vain words, but fight thou, Lord, in my ſtead; for on thee caſt I my care. With all the ſpight they can imagine, they fall upon me, which am thy poor creature; Yet, ſweet Lord, let me not ſet by them that are againſt me; for in thee is my whole delight. And, Lord, I heartily deſire of thee, that thou wilt of thy merciful goodneſs forgive them that violence which they do and have done to me. Open alſo their blind hearts, that they may hereafter do that thing in thy ſight which is only acceptable before thee; and to ſet forth thy

verity aright, without all fantaſies of ſinful men. So be it, O Lord, ſo be it.

By me, *Ann Askew.*

The Prayer and Confeſſion which William Flower *made at his Death.*

OH Eternal God, moſt mighty and merciful Father, who haſt ſent down thy Son upon the Earth to ſave me and all mankind, who aſcended up into Heaven again, and left his blood here upon the Earth behind him, for the Redemption of our ſins; have mercy upon me, have mercy upon me, for thy dear Son, our Saviour Chriſt's ſake, in whom I confeſs only to be all ſalvation and juſtification, and that there is none other mean, nor way, nor holineſs, in which, or by which any man can be ſaved in this world. This is my Faith, which I beſeech all men here to bear witneſs of. Then ſaid he the *Lord's Prayer*, and ſo made an end. Fire being ſet unto him, and burning therein, he cried thrice with a loud voice, *O Son of God have mercy upon me, O Son of God receive my ſoul.* And ſo his ſpeech being taken from him, he ſpake no more, lifting up, notwithſtanding, his ſtump, with his other arm, as long as he could.

Here

Here follow two godly Letters, full of heavenly conſolation; written by that holy man of God, Maſter John Bradford, *Martyr, fit for all ſuch to read and obſerve, as feel in them a wounded ſpirit.*

The firſt Letter written to Miſtris H. *a godly Gentlewoman.*

I Humbly and heartily pray the everlaſting good God and Father of mercy, to bleſs and keep your heart and mind in the knowledg and love of his Truth, and of his Chriſt, through the inſpiration and working of the holy Spirit. *Amen.*

Altho I have no doubt but that you proſper, and go forwards daily in the way of godlineſs more and more, drawing towards perfection, and have no need of any thing that I can write; yet becauſe my deſire is, that you might be more fervent, and perſevere unto the end, I could not but write ſomething unto you, beſeeching you both often and diligently to call unto your mind, as a mean to ſtir you hereunto: yea, as a thing which God moſt ſtraightly requireth you to believe, that you are the beloved of God, and that he is your dear Father, in, through and for Chriſt and his Deaths ſake. This love and tender kindneſs of God toward

ward us in Chriſt, is abundantly herein declared, in that he hath, to the godly work of creation of this world, made us after his Image, redeemed us being loſt, called us into this Church, ſealed us with his mark and ſign-manual of Baptiſm, kept and conſerved us all the days of our life; fed, nouriſhed, defended, and moſt mercifully chaſtiſed us, and now hath kindled in our hearts the ſparkles of his fear, faith, love, and knowledg of his Chriſt and his Truth: and therefore we lament, becauſe we can lament no more our unthankfulneſs, our frailneſs, our diffidence and wavering in things whereof we ſhould be moſt certain.

All theſe things we ſhould uſe as means to confirm our faith of this, that God is our God and Father; and to aſſure us, that he loveth us as our Father in Chriſt. To this end, I ſay, ſhould we uſe the things before touched, eſpecially, in that of all things God requireth this faith and perſwaſion of his father'y goodneſs, as his chiefeſt ſervice. *For before he ask any thing of us* (he ſaith) *I am the Lord thy God, giving himſelf, and all he hath to us to be our own.* And this he doth in reſpect of himſelf, of his own mercy and truth, and not in reſpect of us; For then were Grace no more Grace. In conſideration whereof, when he ſaith, *Thou ſhalt have none other Gods but me, thou ſhalt love me with all thy heart*, &c. though of duty we are bound to accompliſh all that he requireth, and are

culpable

ulpable and guilty, if we do not the ſame, yet he requireth not theſe things further of us, than to make us more in love, and more certain of this his Covenant, that he is the Lord our God.

In certainty whereof, as he hath given his Word to ſerve our need and commodity; ſo hath he given us his Son Chriſt Jeſus, and in Chriſt, Himſelf to be a pledg and gage; whereof the Holy Ghoſt doth now and then give us ſome taſte, and ſweet feeling, and ſmell, to our eternal Joy.

Therefore, as I ſaid, becauſe God is our Father in Chriſt, and requireth of you ſtraightly to believe it; give your ſelf to Obedience, altho you do it not with ſuch feeling as you deſire. Firſt, faith muſt go before, and then feeling will follow. If our imperfection, frailty, and many evils ſhould be occaſion whereby Satan would have us doubt, as much as in us lieth let us abhor that ſuggeſtion, as of all others moſt pernicious: For ſo indeed it is. For when we ſtand in doubt, whether God be our Father or no, we cannot heartily pray, or think any thing we do acceptable to God, we cannot love our Neighbours, and give over our ſelves to care for them, and do for them as we ſhould do; And therefore Satan is moſt buſie hereabouts, knowing full well, that if we doubt of Gods eternal ſweet mercies in Chriſt, we cannot pleaſe God, or do any thing as we ſhould to man. Continually caſteth

a ſteth he into our Memories our Imperfections, Frailty, Folly and Offences, that we ſhould doubt of Gods mercy and favour towards us.

Therefore, my good ſiſter, we muſt not be ſluggiſh herein, but as Satan láboureth to looſen our Faith, ſo muſt we labour to faſten it, by thinking on the Promiſes and Covenant of God in Chriſts Blood, namely, that God is our God, with all that ever he hath, which Covenant dependeth and hangeth upon Gods own Goodneſs, Mercy and Truth only, and not on our Obedience and Worthineſs in any point: For then ſhould we never be certain. Indeed God requireth of us Obedience and Worthineſs; but not that thereby we might be made his Children, and he our Father; but becauſe he is our Father, and we his Children, through his own goodneſs in Chriſt; therefore requireth he Faith and Obedience. Now if we want this Obedience and Worthineſs which he requireth, ſhould we therefore doubt whether he be our Father? Nay, that were to make our Obedience and Worthineſs the Cauſe, and ſo to put Chriſt out of place, for whoſe ſake God is our Father. But rather becauſe he is our Father, and we feel our ſelves to want ſuch things as he requireth, we ſhould be ſtirred up to an holy bluſhing and ſhamefacedneſs, becauſe we are not as we ſhould be; and thereupon ſhould we take occaſion to go to our Father in Prayer on this manner:

Dear

Dear Father, thou of thine own mercy in Chriſt Jeſus, haſt choſen me to be thy Child, and therefore thou wouldeſt I ſhould be brought into thy Church, and faithful Company of thy Children, wherein thou haſt kept me hitherto, thy Name be praiſed therefore. Now I ſee my ſelf want Faith, Hope, Love, &c. which thy Children have, and thou requireſt of me, where through the Devil would have me doubt; yea, utterly to deſpair of thy Fatherly Goodneſs, Favour and Mercy: Therefore I come to thee as to my merciful Father, through thy dear Son Jeſus Chriſt, and pray thee to help me. Good Lord, help me, and give me Faith, Hope, Love, Thankfulneſs, &c. and grant that thy Holy Spirit may be with me for ever, and more and more to aſſure me, that thou art my Father, that this merciful Covenant that thou madeſt with me, in reſpect of thy Grace in Chriſt, and for Chriſt, and not in reſpect of any my worthineſs, &c.

On this ſort, I ſay, you muſt pray, and uſe your cogitations, when Satan would have you to doubt of your ſalvation. He doth all he can to prevail herein againſt you. Though you feel not as you would, yet doubt not, but hope beyond hope, as *Abraham* did. For always (as I ſaid) Faith goeth before feeling. As certain as God is Almighty, as certain as God is merciful, as certain as God is true, as certain as Jeſus Chriſt was Crucified, is riſen and ſitteth on the right hand

hand of God his Father, as certain as this is Gods Commandment, *I am the Lord thy God, &c.* so certain ought you to believe that God is your Father. As you are bound to have none other Gods but him, so are ye no less bound to believe that God is your God. What profit should it be to you to believe this to be true, *I am the Lard thy God, to others, if you should not believe that this is true to your self?* The Devil believeth in this sort. And whatsoever it be that would move you to doubt of this, whether God be your God through Christ, that same cometh undoubtedly of the Devil. Wherefore did God make you, but because he loved you? Might he not have made you blind, dumb, deaf, lame, frantick? might he not have made you a Jew, a Turk, a Papist? and why did he love you? What was there in you to move him to love you? Surely nothing moved him to love you; and therefore to make you, and so hitherto to keep you, but his own goodness in Christ. Now then, in that his goodness in Christ still remaineth as much as it was, that is, even as great as himself (for it cannot be lessened) how should it be but that he is your God and Father? Believe this, believe this my good Sister; for God is no changeling; them whom he loveth, he loveth to the end.

Cast therefore your self wholly upon him, and think without all wavering that you are Gods child, that you are a Citizen of Heaven,

ven, that you are the Temple of the holy Ghoſt, &c. If hereof you be aſſured, as you ought to be, then ſhall your conſcience be quietted, then ſhall you lament more and more, that you want many things which God loveth; then ſhall you labour to be holy in ſoul and body; then ſhall you endeavour that Gods glory may ſhine in all your words and works; then ſhall you not be afraid what man can do unto you; then ſhall you have wiſdom to anſwer your adverſaries, as ſhall ſerve for their ſhame, and to your comfort; then ſhall you be certain that no man can touch one hair of your head, further than it ſhall pleaſe your Father, to your everlaſting joy; then ſhall you be moſt certain, that God, as your good Father, will be more careful of your Children, and make better proviſion for them, if all you have were gone, than you can: Then ſhall you (being aſſured, I ſay, of Gods favour towards you) give over your ſelf wholly to help and care for others that be in need; then ſhall you contemn this life, and deſire to be at home with your good and ſweet Father; then ſhall you labour to mortifie all things that would ſpot either ſoul or body. All theſe things ſpring out of this certain perſwaſion and faith, that God is our Father, and we his Children by Chriſt Jeſus. All things ſhould help our faith herein, but Satan goeth about in all things to hinder us.

Therefore let us uſe earneſt and hearty prayer; let us often remember this Cove-

nant,

nant, *I am the Lord thy God*: let us look upon Christ and his precious blood shed for the obsignation and sealing of his Covenant; let us remember all the free promises of God in his Gospel; let us set before us Gods benefits generally, in making this world, in ruling it, in governing it, in calling and keeping his Church, *&c.* Let us therefore set before us Gods benefit particularly, how he hath made us his creatures after his Image, how he hath made us of perfect limbs, form, beauty, memory, *&c.* How he hath made us Christians, and given us a right judgement in his Religion: How, ever since we were born, he hath blessed, kept, nourished, and defended us; how he hath often beaten, chastised, and fatherly corrected us; how he hath spared us, and now doth spare us, giving us time, space, place and grace. This if you do, and use earnest and often prayer, and so flee from all things which might trouble the peace of your conscience, giving your self to diligence in your vocation, you shall at length find that (which God grant me with you) a sure certainty of Salvation, without all such wavering as should hinder your peace with God in Christ, to your eternal joy and comfort, *Amen. Amen.*

Yours, to be used in Christ,

John Bradford.

The

The Second Letter written to a faithful Woman in her heavineſs and trouble of mind.

GOD our Father, for his mercies ſake in Chriſt, with his eternal conſolation ſo comfort you, as I deſire to be comforted in my moſt need: Yea, he will comfort you, my dear Siſter; only caſt your care upon him, and he never can, nor will forſake you. Whom he loveth, he loveth to the end: None of his choſen can periſh; Of which number I know your ſelf to be one, my dearly beloved Siſter. God increaſe the faith thereof daily more and more in you; he give unto you to hang wholly on him, and on his providence and protection. For whoſo dwelleth under that ſecret thing and help of the Lord, he ſhall be cock-ſure for evermore. He that dwelleth, I ſay; for if we be flitters (as was *Lot* a flitter from *Zoar*, where God promiſed him protection, if he had dwelled there ſtill) we ſhall remove to our loſs, as he did into the Mountains.

Dwell therefore: that is, truſt, and that finally to the end, in the Lord, my dear Siſter; and you ſhall be as Mount *Sion*. As the Mountains compaſs *Jeruſalem*, ſo doth the Lord all his people. How then can he forget you, who are as dear to him as the Apple of his eye, for his dear Sons ſake?

Ah

Ah dear heart, that I were now with you, to be a *Simon* to you, to help to carry your Crosſ with you. God ſend you ſome good *Simon* to be with you and help you.

You complain in your Letters of the blindneſs of your mind, and the troubles you feel. My dearly beloved, God make you thankful for that which God hath given you; he open your eyes to ſee what, and how great benefits you have received, that you may be leſs covetous, or rather impatient; for ſo (I fear me) it ſhould be called, and more thankful. Have you not received at his hands, ſight to ſee your blindneſs, and thereto a deſirous and ſeeking heart, to find where he lyeth in the mid day, as his dear Spouſe ſpeaketh of her ſelf in the *Canticles?* Ah *Joyce*, what a gift is this? Many have ſome ſight, but none this ſighing, none this ſobbing, none this ſeeking which you have (I know) but ſuch as he hath marryed to himſelf in his eternal ſweet mercies. You are not content with the *Magdalen*, to kiſs his feet, but you would with *Moſes* ſee his face; forgetting how he biddeth us *ſeek* his face, *Pſal.* 27. yea, and that *evermore*, *Pſal.* 105, which ſignifieth no ſuch ſight as you deſire to have in this life, who would ſee God now face to face, whereas he cannot be ſeen, but covered under ſomething, yea, ſomething which is, as you would ſay, clean contrary to God; as to ſee his mercy in his anger. In bringing us

us to Hell, Faith ſeeth him bringing us to Heaven; in darkneſs, it beholdeth brightneſs; in hiding his face from us, it beholdeth his merry countenance. How did *Job* ſee God, but as you would ſay, under Satans cloak? For who caſt the fire from Heaven upon his Goods? Who overthrew his Houſe, and ſtirred up men to take away his Cattel, but Satan? And yet *Job* pierced thorow all theſe, and ſaw Gods working, ſaying, *The Lord hath given, the Lord hath taken*, &c.

In reading the Pſalms, how often do you ſee, that *David*, in the ſhaddow of death, ſaw Gods ſweet love? And ſo, my dearly beloved, I ſee that you in your darkneſs and dimneſs, by faith do ſee *claritie* and *brightneſs*; by faith, I ſay, becauſe faith is of things abſent; of things hoped for, of things which I appeal to your own conſcience whether you deſire not. And can you deſire any thing which you know not? And is there of heavenly things any other true knowledge then by faith?

Therefore, my dear heart be thankful; for before God I write it, you have great cauſe. Ah my *Joyce*, how happy is that ſtate in which ye are? Verily, you are in the bleſſed ſtate of Gods dear Children; for they mourn, and do not you ſo? And that not for worldly weal, but for ſpiritual riches, *Faith*, *Hope*, and *Charity*. Do not you hunger and thirſt for righteouſneſs?

And

And I pray you, ſaith not Chriſt, *Happy are ſuch*? How ſhould God wipe away the tears from your eyes in Heaven, if on earth you ſhed no Tears? How could Heaven be a place of reſt, if on earth you did find it? How could you deſire to be at home, if in your Journey you find no grief? How could you ſo often call upon God, and talk with him, as I know you do, if your enemy ſhould ſleep all the day long? How ſhould you elſewhere be made like unto Chriſt, I mean in joy, if in ſorrow you ſobbed not with him? If you will have joy and felicity, you muſt needs feel ſorrow and miſery. If you will go to Heaven, you muſt ſail by Hell. If you will imbrace Chriſt in his Robes, you muſt not think ſcorn of him in his Rags. If you will ſit at Chriſts Table in his Kingdom, you muſt firſt abide with him in his temptations. If you will drink of his Cup of glory, forſake not his Cup of ignominy.

Can the head Corner-Stone be rejected, and the other more baſe ſtones in Gods building be in this world ſet by? you are of his living Stones in this building: Be content therefore to be hewn and ſnagged at, that you may be made more meet to be joyned to your fellows which ſuffer with you Satans ſnatches, and frets of the fleſh, whereby they are inforced to cry, O wretches that we are, who ſhall deliver us? You are of Gods Corn; fear not therefore

the

the Flayl, the Fan, Milſtone, nor Oven. You are one of Chriſts Lambs, look therefore to be fleeced, halled at, and even ſlain. If you were a Market Sheep, you ſhould go in more fat Paſture. If you were for the Fair, you ſhould be ſtalled and want no meat; but becauſe you are for Gods own uſe, therefore you muſt paſture upon the bare Common, abiding the ſtorms and tempeſts that will fall. Happy and twice happy are you, my dear Siſter, that God halleth you now whither you would not, that you might come whither you would. Suffer a little, and be ſtill. Let Satan rage againſt you, let the World cry out, let your conſcience accuſe you, let the Law lead you, and preſs you down; yet ſhall they not prevail, for Chriſt is *Emanuel*, that is, God with us. If God be with us, who can be againſt us? The Lord is with you; your Father cannot forget you; your Spouſe loveth you. If the waves and Surges ariſe, cry with *Peter*, Save (Lord) I periſh, and he will put out his hand and help you. Caſt out your anchor of *Hope*, and it will not ceaſe for all the Stormy Surges, till it take hold on the Rock of Gods truth and mercy.

Think not, that he which hath given you ſo many things corporally, as inductions of Spiritual and Heavenly mercies, and that without your deſerts or deſire, can deny you

you any ſpiritual thing deſiring it. For if he hath given you to have and enjoy the thing deſired, the deſire to have, and the going about to ask, ought to certify your conſcience, that they be his earneſts of the things which you asking, he will give you: yea, before you ask, and whilſt you are about to ask, he will grant the ſame, as *Iſaiah* ſaith, to his glory, and your eternal conſolation. He that ſpared not his own Son for you, will not, nor cannot think any thing too good for you, my heartily beloved. If he had not choſen you, as certainly he hath, he would not thus have called you: He would never have juſtified you, he would not have ſo glorified you with his gracious gifts, which I know to be in you, praiſed be his name therefore: He would never have ſo exerciſed your faith with temptations as he hath done, and doth; if (I ſay) he had not choſen you, as (doubtleſs, dear heart, he hath done in Chriſt; for in you I have ſeen his earneſt, and to me you could not deny, I know both where and when) if I ſay, he have choſen you, then neither can you, nor ever ſhall you periſh. For if you fall, he putteth under his hand, you ſhall not lye ſtill; ſo careful is Chriſt your keeper over you. Never was Mother ſo mindful over her Child, as he is over you. And hath he not always been ſo?

Speak, Woman, when did he finally for-

get

get you? And will he now, trow ye, in your moſt need, do otherwiſe, you calling upon him, and deſiring to pleaſe him? Ah, my *Joyce*, think you God to be mutable? Is he a changeling? Doth not he love to the end, them whom he loveth? Are not his gifts and calling ſuch as he cannot repent him of them? for elſe were he no God. If you ſhould periſh, then wanted he power? for I am certain his will towards you is not to be doubted of. Hath not the Spirit, which is the Spirit of truth, told you ſo? And will you hearken with *Eve* to the lying ſpirit which would have you to deſpair? God forbid it; for to doubt and ſtand in a mammering, would cauſe you that you ſhould never truly love God, but ever ſerve him of a ſervile fear, leſt he ſhould caſt you off for your unworthineſs and unthankfulneſs, as though your thankfulneſs or worthineſs, were any cauſes with God why he hath choſen you, or will finally keep you.

Ah my own dear heart, Chriſt only, Chriſt only, and his mercy and truth. In him is the cauſe of your election. This Chriſt, this Mercy, this truth of God remaineth for ever, is certain for ever, I ſay for ever. If an Angel from Heaven ſhould tell you contrary, accurſed be he. Your thankfulneſs and worthineſs, are fruits and effects of your election, they are no cauſes. Theſe fruits and effects ſhall be ſo much the more

fruitful and effectual, by how much the more you waver not.

Therefore, dearly beloved, arise, and remember from whence you are faln. You have a Shepherd, who neither slumbereth nor sleepeth night nor day. No man nor Devil can pull you out of his hands. Night and Day he commandeth his Angels to keep you. Have you forgotten what I read to you out of the Psalm, *The Lord is my Shepherd, I can want nothing*? Know you not that God spared *Noah* into the Ark on the one side, so that he could not get out? So hath he done to you, my good Sister, so hath he done to you. *A thousand shall fall on your right hand, and ten thousand on your left hand, yet no evil shall touch you.* Say boldly therefore, *Many a time, from my Youth up, have they fought against me, but they have not prevailed, no nor never shall prevail, for the Lord is round about his people.* And who are the people of God, but such as hope in him? Happy are they that hope in the Lord: But I am sure ye have hoped in the Lord, I have your words to shew manifestly, and I know they were written unfeignedly; I need not say that even before God you have simply confessed to me, and that oftentimes no less. And if once you had had this hope, as you doubtless had it, though now you feel it not, yet shall you feel it again; for the anger of God lasteth but for a moment, but his mercy

lasteth

laſteth for ever. Tell me, my dear heart, who hath ſo weakened you? Surely not a perſwaſion which came of him that called you. For why ſhould ye waver? Why ſhould ye waver and be ſo heavy hearted? Whom look ye on? On your ſelf? On your worthineſs? On your thankfulneſs? On that which God requireth of you, as Faith, Hope, Love, Fear, Joy, *&c.*? Then can ye but waver indeed; for what have you as God requireth? Believe you, hope you, love you, *&c.* as much as you ſhould do? No, no, nor never can in this life. Ah my dearly beloved, have you ſo ſoon forgotten that which ſhould be had in memory, namely, that when you ſhould be ſecure and quiet in conſcience, then ſhould your faith burſt throughout all things, not only that you have in you, or elſe are in Heaven, Earth, or Hell, until it come to Chriſt crucified, and the eternal ſweet mercies of God, and his goodneſs in Chriſt. Here, here is the reſting place; here is your Spouſe-Bed; creep into it, and in your arms of faith imbrace him, bewail your weakneſs, your unworthineſs, your diffidence; and you ſhall ſee he will turn to you. What ſaid I, You ſhall ſee? Nay, I ſhould have ſaid, You ſhall feel he will turn to you.

You know that *Moſes* when he went into the Mount to talk with God, he entred into a dark cloud, and *Elias* had his face covered when God paſſed by. But theſe dear

friends of God heard God, but they ſaw him not: but you would be preferred before them. See now, my dear heart, how covetous you are! Ah! be thankful, be thankful. But God be praiſed your covetouſneſs is *Moſes* covetouſneſs. Well, with him you ſhall be ſatisfied: But when? Forſooth, when he ſhall appear. Here is not the time of ſeeing, but as it were in a glaſs. *Iſaac* was deceived, becauſe he was not content with hearing only.

Thetefore to make an end of theſe many words wherewith, I fear me, I do but hinder you from better Exerciſes. In as much as you are indeed the Child of God, Elect in Chriſt before the beginning of all times: in as much as you are given to the cuſtody of Chriſt, as one of Gods moſt precious Jewels: in as much as Chriſt is faithful, and hitherto and for ever hath, and ſhall have all power, ſo that you ſhall never periſh: no, one hair of your head ſhall not be loſt; I deſire you, I crave at your hands with all my very heart: I ask of you with hand, pen, tongue and mind, in Chriſt, through Chriſt, for Chriſt, for his Names ſake, Blood, Mercies, Power and Truths ſake (my moſt intirely beloved Sifter), that you admit no doubting of Gods final mercies towards you, howſoever ye feel your ſelf; but complain to God, and crave of him, as of your tender Father, all things, and in that time which ſhall be moſt opportune, you ſhall find

find and feel far above that your heart, or the heart of any creature can conceive, to your eternal joy. *Amen, Amen Amen.*

The good Spirit of God always keep us as his dear Children: He comfort you, as I desire to be comforted, my dearly beloved, for evermore. The peace of Christ dwell in both our hearts for ever. *Amen.* God's Holy Spirit always comfort and keep you. *Amen, Amen.* This first of *January*, by him that in the Lord, wisheth to you as well, and as much felicity, as to his own heart,

John Bradford.

A Postscript out of Mr. Fox *his Epistle Dedicatory to Queen* Elizabeth, *before the* Acts *and* Monuments.

WHere speaking how vehemently the *Romish* Catholicks spurned against his said Book, with Contumelies and Railings, saith, That in this behalf they fare with him therein, much like as certain Thieves did with a true man, whom having robbed by the High-way-side, they found a piece of Gold or two more than the true man would be known of; whereupon they fell to exclaiming and crying out of the falshood of

the world, wondring and complaining how little truth is to be found among men.

Even so (saith he) deal these men with me; For when themselves delight altogether in Untruths and have repleniſhed the whole world with feigned Fables, lying Miracles, falſe Viſions, miſerable Errors contained in their Miſſals and Portuſes, Breviaries and Summaries, and almoſt no true tale in all their Saints Lives and Feſtivals, *&c.* yet notwithſtanding, as tho they were a people of much truth, and as if the whole World did not perceive them, they pretend a face of Zeal, and of great Verity, as if there were no Hiſtories in all the world corrupted but this only of the *Acts* and *Monuments*, againſt which, with tragical voices, they exclaim and wonder upon it, ſparing no coſt of Hyperbolical Phraſes, to make it appear as full of Lies as Lines, much after the like ſort of Impudency as Sophiſters uſe ſometimes in their Sophiſms to do, that when an Argument cometh againſt them, which they cannot well reſolve indeed, they have a Rule to ſhift off the matter with ſtout words and tragical admiration, whereby to daſh the Opponent out of countenance, bearing the hearers in hand, the ſame to be the weakeſt and ſlendereſt Argument that ever was heard; and therefore unworthy of any anſwer, but rather to be hiſſed out of the Schools.

With

With like Sophiſtication theſe alſo fare with me, who when they can neither abide to hear their own doings declared, nor yet deny the ſame which they hear to be true, only for three or four eſcapes in ſo large a Volume committed (and yet ſome of them in the ſaid book amended) they neither reading the whole, nor rightly underſtanding that they read, envy and malign ſo perverſly the ſetting forth thereof, as tho neither any word in all that Hiſtory were true, nor any other Story falſe beſides this.

The main matter objected againſt the truth of Maſter Fox*'s Hiſtory, is for ſetting down* John Marbeck *burned, who a long time after lived, and played on the Organs in* Windſor-*Chappel.*

TO which purpoſe Maſter *Fox* (elſewhere) thus anſwereth, Admit this fault had not been by me corrected, as indeed it was, but that ſuch an eſcape had ſtill ſtood in my Book unreformed; yet what courteous or gentle Reader could therein have any juſt matter to inſult or triumph over me, ſeeing the Judicial Acts, the Records and Regiſters; yea, and the Biſhops Certificate, as alſo the Writ of Execution, remaining yet in the Record ſent to the King, did lead me ſo to ſay and think: For what man writing Hiſtories, can be in all places to ſee all things acted, but following the Records, wherein

he ſeeth the ſaid *Marbeck* to be judged and condemned with the other three, would otherwiſe write or think, but that he alſo was executed and burned in the ſame company?

But now I correct and reform the ſame again; and firſt of all other I find the fault, and yet I am found fault withal. I correct my ſelf, and yet I am corrected of others. I warn the Reader of Truth, and yet I am a Lyar. The Book it ſelf ſheweth the eſcape, and biddeth, inſtead of four, to read three burned, and yet is the Book made a Legend of Lies.

To be ſhort, where I prevent all occaſion of cavelling, to the utmoſt of my diligence, yet can I not have that Law which all other Books have; that is, to recognize and reform mine own Errors. Wherefore to conclude (whoſoever they be), if they will be ſatisfied, I have ſaid enough; if they will not, whatſoever I can ſay, will not ſerve the turn. And ſo I leave them. I would I could better ſatisfie them. God himſelf amend them.

The

The Preface.

AMong all the honors which the Lord hath conferred upon thoſe of our Engliſh *Nation, there are none more eminent (ſet the pure preaching of the Goſpel aſide) than in ſerving himſelf by the glorious and victorious conqueſt which our bleſſed Martyrs through their Faith and Patience atchieved; as over all ſorts of Trials and Temptations, ſo in the end over Death it ſelf. O how cloſe ſtuck they to Chriſt, and to the Word of his Grace, who neither by fear nor flattery would be beaten off! Or rather, O how did Chriſt their Captain and Leader, ſtick cloſe to them, in heartning and encouraging them to fight the good fight of Faith? Their Faith and Patience ſhined exceedingly in all their conſtant ſufferings. But the heighth of all their Graces, if I be not miſtaken, did wonderfully ſhine in their ſweet Letters, penned with their own hands in the time of their Troubles and Impriſonment. For therein are expreſſed ſuch lively Teſtimonies of the Love of God towards them,* ſhed abroad in their hearts by the Holy Ghoſt, *together with their willingneſs to glorifie God by the ſufferings they endured, and were yet to endure, that it were enough almoſt to animate and encou-*

rage the veriest Coward and Dastard in the world, to receive with them the glorious Crown of Martyrdom, tho to the loss of all profits and pleasures whatsoever. I therefore earnestly exhort and intreat all my dear Countrey-men, to be much in reading the History of the Lives and Deaths of our dear Brethren and Sisters of England, *who loved not their Lives unto the Death, for the Love they bare to our blessed Lord Jesus Christ and his Gospel. But especially I would beseech them in the Lord to be much and oft in viewing and reading again and again their ghostly Letters. For if we be endued with the same Spirit by which they wrote these holy and zealous Letters, it cannot but greatly inkindle in us an ardent desire, if God should call us thereto, chearfully with them (whatsoever Trials should befall us) to maintain the same quarrel and cause against all the powers of Hell, as they (the Lords Name be magnified) manfully and couragiously did.*

An

An Alphabetical Direction for the ready finding out of all the places where our *Engliſh* Martyrs ſuffered, during the Reign of Queen *Mary*.

Alſo the day of the Month and Year in which they ſuffered, is obſerved.

Saint Albans.

WHat call you him who was burned there?

George Tankerfield, by his Trade a Cook. He ſuffered the 26*th* of *Auguſt*, 1555. of whom you may read, *p.* 172.

Aſhford in *Kent*.
See *Canterbury*.

Barnet.

WHo was burned at Barnet?

William Hail, of *Thorp* in the County of *Eſſex*. He ſuffered towards the latter end of *Auguſt*, in the ſame year.

Beckles

Beckles *in* Suffolk.

HOw *many were burned at* Beckles ?
Theſe three, *Thomas Spicer, John Deny, Edmond Poole.*

Brainford *in* Middleſex.

HOw *many were burned at* Brainford ?
Theſe ſix, *Robert Milles, Stephen Cotton, Robert Dinas, Stephen Wright, John Slade, William Pike*, or *Pikes*, a Tanner, *July* the 14*th*, 1558.

Braintree *in* Eſſex.

WHo *was burned at* Braintree ?
William Pigot, March 28. 1555.

City of Briſtol.

HOw *many find you burned at* Briſtol ?
Theſe five,

1. *Edward Sharp*, born in *Wiltſhire*, September the 8*th*, 1556.

2. Alſo a young man, a Carpenter, not named, *September* the 25*th*, the ſame year.

3. Alſo *Richard Sharp*, a Weaver, *May* the 7*th*, 1557.

This

This *Sharp*, through weakneſs, recanted before all the Pariſhioners on a Sunday in the Pariſh-Church, called *Temple*.

But through horror of Conſcience, not being able to follow his Vocation, he came ſhortly after into the ſaid Church to the Quire door, after Maſs, ſaying, with a loud voice, Neighbours, bear me witneſs, That yonder Idol (pointing to the Altar) is the moſt abominable that ever was.

With this *Sharp* was burned at the ſame fire *Thomas Hall*, Shoomaker, and *Thomas Benion*, a Weaver.

Burntwood.

WHo do ye find was burned at Burntwood?

One *William Hunter*, Silk-weaver, at the Age of Nineteen, in *An.* 1555. of whom you may read before, *p.* 17.

Bury *in* Suffolk.

WHo were burned at Bury?

Philip Humphrey, *John David*, and *Henry David*, his brother.

In what month died they?

In the ſame month in which Queen *Mary* died.

How came it to paſs they died then?

Sir

Sir *Clement Higham* ſued out a Writ for their burning, albeit Queen *Mary* was not like then to recover.

Cambridg.

WHat call you him that was burned at Cambridg?

Maſter *John Hullier*, a Miniſter and Curate at *Brabram*, ſome three miles from *Cambridg*. He ſuffered *April* the 2*d*, 1556. on *Maundy Thurſday*, on *Jeſus-Green*. You may read a Note touching him, *p.* 134.

Canterbury.

WEre there many burned at Canterbury?

Yes, theſe whoſe Names here under follow:

1. Maſter *John Bland*, Preacher, *July* the 12*th*, 1555.
2. *William Cocker.*
3. *William Hooper.*
4. *Henry Lawrence.*
5. *Richard Collier.*
6. *Richard Wright.*
7. *William Shere*, in the month of *Auguſt*, 1555.

Who elſe were burned there?

Theſe that follow.

8. *George Carver.*
9. *Robert Sheather*, both of *Hithe.*

10. *An-*

10. *Anthony Burwar*, of *Calete*.
11. *George Broade* of *Bromefield*.
12. *James Tutty* of *Brenchly*.

These ſuffered in the Month of *September*

Beſides theſe, there ſuffered at another time,

13. *John Lamas*,
14. *Agnes Snoth*,
15. *Ann Albright*,
16. *Joan Sole*,
17. *Joan Carmer*.

Were theſe all that ſuffered there?

No, there were two and twenty more which were executed there for the cauſe of the Goſpel; *viz.*

18. *John Philpot*; not Maſter *John Philpot* who died in *Smithfield*.
19. *William Waterrer*,
20. *Stephen Kempe*,
21. *William Hay*,
22. *Thomas Hudſon*,
23. *Matthew Badbridge*,
24. *Thomas Steevens*,
25. *Nicholas Final*.
26. *William Lowicke*,
27. *William Powting*.

Of theſe godly Martyrs, two were burned at *Wye*, and the other two at *Aſhford*, January the 15*th*, 1557.

Who ſuffered there beſides?

Theſe Seven which follow, Three men and four women.

28. *John*

28. *John Fiſhcocke,*
29. *Nicholas White,*
30. *Nicholas Pardue,*
31. *Barbara Finall,*
32. *Biadbridges* Widow,
33. *Wilſon's* Wife,
34. *Benden's* Wife.

Theſe died in *June* the 19*th.*

Of this *Benden's* Wife, one of the four women formerly mentioned, read that which is noted before of her, *p.* 60, to 63.

Was there any more that ſuffered at Canterbury?

Yes, five more, whoſe Names are there.

35. *John Cornford,*
36. *Chriſtopher Browne,*
37. *John Herſt,*
38. *Alice Snoth,*
39. *Katherine Knight.*

In what year were theſe five burned?

They were the laſt that ſuffered Martyrdom in Queen *Maries* Reign, not above ſix days before her death.

Cardiffe *in* Wales.

WHo was put to death in this Town of Cardiffe?

A poor Fiſher-man, called *Rawlins White*; of whoſe Story you may read before, *p.* 20, to 34. He was burned *March* the 30*th*, 1555.

Carmarthen

Carmarthen.

WHo *ſuffered Martyrdom in* Carmarthen?

Robert Farrer, Biſhop of Saint *Davids*. He died in *March* the 30*th*, 1555. Somewhat is noted of him alſo, *p.* 29.

Chelmsford *in* Eſſex.

WHo *was burned at* Chelmsford?

One *Thomas Wats*, a Linnen-Draper; of whom a little is touched before, *p.* 64. He died, *June* the 10*th*, 1555.

Who ſuffered there elſe?

One called *George Eagles*, commonly called, *Trudg over the World*; of whom much is noted, *p.* 140. He died in the Month of *Auguſt*, 1557. Hang'd and quarter'd, his head ſet upon the Market-Croſs in *Chelmsford*.

Chicheſter.

WHat *call you him who was burned at* Chicheſter?

His Name is *Thomas Jackſon*, a Carpenter.

He was executed in the Month of *July*, 1555.

Who

Woo was burned at Chicheſter *beſides*?
One called *Richard Hooke.*

Colcheſter.

WEre there *many burned at* Colcheſter?
Yes.
What call you him that was burned there firſt?
One *John Lawrence*, a Prieſt.
After what manner was he burned?
He was burned ſitting in a Chair.
Why ſo?
Becauſe his Legs were ſore worn with Irons. He was executed *March* the 29*th*, 1555.
Rehearſe the Names of the reſt that were burned there.
2. *Chriſtopher Lyſter*, Husbandman.
3. *John Mace*, Apothecary.
4. *John Spencer.*
5. *Richard Nicholas.* } Weavers.
6. *John Hamond.* }
7. *Simon Joyner*, a Sawyer.
Theſe died in *April* the 28*th*, and in the year aboveſaid.
Woo elſe do ye read of?
Theſe Ten, *viz.*
8. *William Bongeor.* Of *Agnes Bongeor*, read before, *p.* 37, 38, 39.
9. *Thomas Banold.*
10. *William Purchas.*

11. *Agnes*

11. *Agnes Sylveſter.*
12. *Helen Edring,*
13. *Elizabeth Folks*; of whoſe Anſwer you may read before, *p.* 35.

Theſe ſix laſt mentioned, were brought from the Goal in the Town, called *Moot-Hall*, between Six and Seven in the Morning, and were burned hard by the Town-wall.

The other four were,
14. *William Munt.*
15. *John Johnſon.*
16. *Alice Munt.*
17. *Roſe Allin*; of whom we may read, *p.* 135. to 138.

The Ages of theſe Ten amount to the ſum of Four Hundred and Six Years. Theſe Four were brought into the Caſtle-yard in the afternoon, to a place appointed for their burning; Where no leſs joyfully and conſtantly, with their above-named Fellow-Martyrs, they ſuffered the like extremity to the glory of God, and comfort of the godly, *Auguſt* the 2*d.* 1557.

Were theſe all that ſuffered at Colcheſter?

No: there were three more, to fill up the number of a Score; *viz.*
18. *William Harris.*
19. *Richard Day.*
20. *Chriſtian George.*

Who being chained to their Stakes, yielded up their ſouls into the hands of the Almighty

mighty in the ſaid City, *May* the 26. 1558.

I find one more burned beſide the Poſtern in *Colcheſter* called *Agnes George*, the Wife of *Richard George*: As alſo one *Nicholas Chamberlain*, *June* the 14*th*, 1555.

Coventry *in Warwick-ſhire.*

WHo was burned firſt in the City of Coventry?

That ſweet Saint and Servant of Chriſt, one *Lawrence Saunders*, a godly and faithful Preacher; of whom ſomewhat is noted in this Book, *p.* 10, 11, He ſuffered there, *Feb.* 8. 1554.

Who were burned there beſides?

Maſter *Robert Glover*, a Gentleman, and endued with excellent parts, as you may in part read before, *p.* 12, 13, 26, 27.

With this conſtant Souldier and Martyr of Chriſt was burned at the ſame Stake at the ſaid place, *Cornelius Bongay*, by his Trade a Capper, *September* the 28*th*, 1555.

Coxall *in* Eſſex.

WHo ſuffered there?

One *Thomas Hawkes*, a Gentleman of no leſs worthy parts than the aforeſaid *Robert Glover*. Of Maſter *Hawkes* ſomewhat is noted before, *p.* 82. He was burned *June* the 10. 1555.

Darby

Darby.

Who was burned at Darby?

A poor woman called *Joan Waſt*, born blind, of whom you may read ſomething worthy the obſervation, *p.* 136, to 133.

She ſuffered at a place called the Windmill pit, where ſhe conſtantly yielded up her ſpirit into the hands of him that gave it, *Auguſt* 1. 1556.

Darford *in* Kent.

HE that was burned at *Darford*, was one *Chriſtopher Waid* a Linnen Draper.

Somewhat is noted of him, *p.* 91. He ſuffered *July* 12. 1555.

St. Edmonds-Bury.

HOW many were burned at St. Edmonds-Bury?

Theſe ſix.

1. *Richard Bernard* a Labourer, for not kneeling to the Pix.
2. *Robert Lawſon*, Weaver, for not hearing Maſs, *June* the 30. 1556.
3. *John Cook*, a Sawyer.
4. *Robert Hills*, a Sherman.
5. *Alexander Lane*, a Wheel-wright.

6. And

6. And *James Aſhley.*

Theſe laſt four died there together about the beginning of *Auguſt.*

Eley.

THere was burned at *Eley* at one Stake, *William Wolſey*, and *Robert Pigot.* Of theſe two Martyrs you may read, *p.* 97, to 98.

Exeter.

WHo *ſuffered at* Exeter?

One *Prieſts* wife, a poor Woman.

Where was ſhe burned?

Without the walls of the City, at a place called *Sothanhay.* Of this poor woman read before *p.* 42.

Saint Georges Fields *in Southwark.*

WHO *was burned there?*

Theſe three, viz. *William Moiant*, *Steven Gratwick*, with one called *King.* Theſe ſuffered in the latter end of *May.* 1557.

Gloceſter.

Gloceſter.

WHO find you to be burned in this City?

The Godly Biſhop, and conſtant Martyr of Chriſt, *John Hooper*, Biſhop of *Gloceſter*, of whom you may read ſome notes in *p.* 1. to 2. alſo in *p.* 47, to 53, and 69, 70, 71.

He ſuffered, *Feb.* 6.

Was he only put to death there?

No, there died in the ſaid City one *Thomas Croker*, a Bricklayer, with *Thomas Drowray*, a blind Boy; whom Biſhop *Hooper* confirmed in the truth, that morning he was to be executed. See ſomewhat touching the ſame before, *p.* 2.

Greenſteed *in* Suſſex.

IN *July* the 16*th*, or thereabout, were burned at *Greenſteed*,

Thomas Dungat.

John Freeman, and a Woman called Mother *Tree*, in the year 1556.

Hadley

Hadley.

WHO *was burned at* Hadley? That zealous and conſtant Martyr of Chriſt, Doctor *Rowland Taylor*; of whom you have ſome notes before, *p.* 21, 22, 23, and 58, 59. He ſuffered in *Feb*, 9. 1554.

Horden *on the Hill.*

THomas *Higbed* a Gentleman, was burned, at the ſaid place, *March* 26. 1555. He was joyful to hear a Mother ſo willingly to offer up her Son to the Lord.

Harwich.

WIlliam *Brainford* ſuffered here, *June* the 14*th*, in the year aforeſaid.

Hereford *Weſt in Wales.*

WIlliam *Nichols*, held to be a poor ſimple ſoul, was burned there, for ſpeaking againſt the cruel kingdom of Antichriſt, *April* the 9*th*, 1558.

Ipſwich

Ipſwich *in* Suffolk.

WHo was burned at Ipſwich?
A godly Preacher, called *Robert Samuel*; of whom ye may read, *p.* 18, 19. 93. to 97.

Who elſe?

Agnes Potten.

Joan Trunchfield.

Whoſe conſtancy in ſuffering for the truth was admirable, in regard they were otherwiſe but poor ſimple women. They were both burned there in the month of *March.* 1556.

Were theſe all that died there?

No, there was two other burned there, *viz.*

Alexander George, and

Alice Driver, of whom ſomewhat is noted, *p.* 159, to 161.

Iſlington.

HOW many were burned here?
Theſe four, namely,

1. *Ralph Alerton.*
2. *James Auſto.*
3. *Margery Auſto*, and
4. *Richard Roth.*

Laxefield *in* Suffolk.

John Noyes a Shoomaker, was burned at *Laxfield*, for believing that Chriſts natural body was in Heaven, and not in the Sacrament of the Altar.

He died there in the month of *September*, 1556.

See Lewis *after* Lichfield, Leiceſter.

IN this City or Town of *Leiceſter*, was burned a Merchants ſervant, not named, for the cauſe of Religion, *June* the 26.

Alſo one *Thomas Moor*, an Husbandman, a poor ſimple ſoul; for affirming that his Maker was in Heaven, not in the Pix.

He ſuffered death in the ſaid Town, *June* the 26.

Lichfield.

IN *Lichfield* were burned *John Hayword*, and *John Goreway*, in the month of *September*.

To which may be added a virtuous and godly Gentlewoman, called Miſtris *Joyce Lewis*, burnt in the ſaid Town. The day and month is not expreſſed. But ſomewhat of her Story you may read, if you turn to *p.* 147, to 151.

Lewis

Lewis *in* Suſſex.

AT *Lewis* was burned *Dirick Carver* Beer-Brewer, *July* the 22. 1555.

Moreover there were burned at one fire in the ſaid Town of *Lewis* theſe four, *viz.*

Thomas Harland, Carpenter.

John Oſwald, Husbandman.

Thomas Adlington, Turner, and

Thomas Read, June the 6. 1556.

You ſhall alſo find burned there twelve more; namely,

Thomas Wood, Miniſter, and

Thomas Miles. Theſe died *June* the 22, in the year aforeſaid. The names of the other ten follow.

1. *Richard Woodman*, Yeoman, of whom you may find ſome notes before, *p.* 24, 25,
2. *George Stevens*.
3. *William Mainard*.
4. *Alexander Hoſeman*, his Servant.
5. *Tomaſin a Wood*, his Maid.
6. *Margery Moris*.
7. *James Moris* her Son.
8. *Denis Burgis*.
9. *Aſhdons* wife.
10. *Groves* wife; theſe ten ſuffered the extremity of the fire for the defence of the truth at *Lewis*, *June* the 22. 1557.

Maidſtone *in* Kent.

HOW *many were burned at* Maidſtone? Theſe ſeven.

1. *Joan Bradbridge.*
2. *Walter Appleby.*
3. *Petronil* his wife.
4. *Edmund Allin*, Miller.
5. *Katherine* his Wife.
6. *Mearings* Wife of *Maidſtone.*
7. *Elizabeth* a blind Maid.

Maningtree.

JUne the 14*th*, 1555, theſe three were burned at three ſeveral places, to wit,

Thomas Oſmond a Fuller at *Maningtree.*

William Bawford Fuller, at *Harwich.*

Nicholas Chamberlin, Weaver, at *Colcheſter.*

By Saint Margarets Church *in* Weſtminſter.

WHO *were Executed there?*

One *William Flower*, a Schoolmaſter.

What was the cauſe of his trouble?

He ſmote a Prieſt called *John Cheltnan* upon the head with his Wood-knife, as he was ſaying Maſs.

Where

Where was this fact committed?

In Saint *Margarets* Church aforeſaid.

What penalty was inflicted upon him for his ſo doing?

His right hand was ſtricken off for it, at the place of execution, and his body after that conſumed to aſhes by the fire, for denying the carnal preſence of Chriſt in the Sacrament.

You may read his Prayer which he made before he was burned. *p.* 234.

Maulden.

ONE *Stephen Knight* was burned at *Maulden.*

Mayfield *in* Suſſex.

FOur were burned at *Mayfield*, viz.

John Hart, Shoomaker.

Thomas Ravenſdale, a Currier.

The other two not named.

Theſe joyfully yielded up their ſpirit into the hands of God, in the place aforeſaid, *Sept.* the 24*th*, 1556.

Newbery.

WHO *were burned at* Newbery.
Theſe three, namely,
1. *Julius Palmer* Student, and Fellow of *Magdalen* Colledge in *Oxford.* Firſt, a zealous Papiſt, afterwards a much more zealous Profeſſor of the Goſpel. You may find ſomewhat touched before concerning him, if you turn to *p.* 35. 118. to 129.
2. *John Askins,*
3. *John Guin.*

Theſe ſuffered the extremity of the fire, for the cauſe of Chriſt, *July* the 16, 1556.

Northampton.

A Shoomaker not named, was burned here.

As alſo one *John Kurd* a Shoomaker, without the North-gate of *Northampton,* in the Stone-pits, *September* the 17*th,* 1557.

Norwich.

HOW *many do we find burned at* Norwich?
Theſe that follow, *viz.*
1. *Simon Miller* of *Linne.*

This

This *Simon* being in a great preſs of people, who then came from hearing Maſs, asked ſome of them where he might go to receive the Communion?

Whereupon a Papiſt took and brought him to *Duning* Chancellor of *Norwich*, who after a few words, committed him to Priſon, for ſtanding to his confeſſion, which he had there ready written; part whereof appeared above his Shoo, where he had hidden it, if he ſhould hap to be apprehended.

2. *Elizabeth Cooper.*

She having recanted, but after recovering ſtrength again, was burned with the ſaid *Simon*, *July* the 13*th*.

3. *Richard Cruſhfield* a young man, for not coming to Maſs, died there by fire, *Auguſt* the 5*th*.

4. *Cicely Ormes.*

This *Cicely Ormes* was burned at *Norwich*, being of the age of 32 years, *September* the 23, 1537.

She alſo recanted, but could never have reſt in her conſcience, till ſhe returned.

Moreover, you ſhall read of

5. *William Seaman*, Husbandman:

6. *Thomas Hudſon*, Glover.

7. *Thomas Carman*, who being condemned by *Hopton* then Biſhop of *Norwich*, for the cauſe of Religion, were burned without *Biſhopſgate*, in a place called the Lollards pit: *May* the 19*th*, 1558.

Of *Thomas Hudſon*, read before, *p.* 39.

8. *Richard Yeoman*, Doctor *Tayler* Curate in *Hadley*.

He was alſo burned at *Norwich*, *July* the 10*th*. 1558.

It is very likely that *Thomas Spurdance* one of Queen *Maries* Servants was burned here in the month of *November*, 1557, for not ſubmitting himſelf to the Laws of the Realm, as things then ſtood.

Oxford.

WHO was burned at Oxford? Two Reverend Fathers of our Church, *viz.*

Nicholas Ridley once Biſhop of *London*, rather broiled than burned.

With this godly and learned Biſhop, was burned at the ſame Stake old Father *Latimer*, in a Ditch over againſt *Baily* College, *October* the 16*th*. 1555.

Of the ſaid Biſhop *Ridley*, you may read before, *p.* 3. 9. 99, to 102, and 107.

Of Father *Latimer* you may read, *p.* 8. 103, to 106.

Who comes next to be mentioned?

That honoured and reverend Prelate *Thomas Cranmer*, ſometimes Archbiſhop of *Canterbury*, who was alſo burned at *Oxford*, *March* 21. 1556.

Of whom you may read, *p.* 44. 220, and 221.

Rayly

Rayly *in* Eſſex.

WHO *was burned at* Rayley? Theſe two, to wit,
Thomas Cauſton, Gentleman.
John Ardley, Husbandman.
Cauſton was burned there, *March* 26*th*, 1555.
Ardley, May the 30*th*, the ſame year, becauſe they would not conform themſelves to the Popiſh Religion. Read a note as touching him, *p* 80.

Rocheſter.

JOhn *Harpoole*, and
Joan Beach,
Were burned at *Rocheſter*, for withſtanding the Doctrine of Tranſubſtantiation, *April* the firſt, 1556.

Rochford *in* Eſſex.

JOhn *Simſon* was burned at *Rochford*.

Saffron-Walden.

JOhn *Newman* a Pewterer, was burned at *Saffron-Walden* Auguſt the 31. 1555.

Salisbury.

John Spicer, Maſon,
William Coberley, Taylor,
John Maundril, Husbandman, ſuffered at *Salisbury*.

Smithfield.

How many do ye find burned in Smithfield?

All theſe whoſe Names here-under follow:

1. Maſter *John Rogers*, Preacher, who was the firſt that felt the extremity of the fire in Queen *Maries* Reign. He died, *Feb.* the 4*th*, 1554. Read a Note concerning him, *p.* 9.

2. *Thomas Tomkins*, Weaver. He was burned, *March* the 16*th*, 1554. Of his piety and charity, read *p* 76.

3. *John Cardmaker*, Miniſter.

4. *John Warne*, Upholſter.

Theſe two were burned together, not for denying a Sacramental, but a Carnal preſence of Chriſt in the Sacrament, *May* the 30*th*, 1555. Of *Cardmaker's* Anſwer touching the real preſence, read *p.* 43. read alſo *p.* 79.

Of *Warne's* ſweet ſpeech, read *p.* 60.

5. *John*

5. *John Bradford*, worthily ſtiled Holy *Bradford*, a powerful Preacher, and godly Martyr.

With the ſaid Maſter *Bradford* was burned,

6. *John Leaf*, of the Age of Nineteen years, Tallow-Chandler.

They ſuffered in the Month of *June* 15. 1555.

Of Maſter *John Bradford*, you may read ſundry ſweet Notes, *p.* 6, 7, 43, 44, 64, 85, to 91. His Two Letters, 239.

Of *John Leafe* ſomewhat is noted, *p.* 24.

After theſe were burned, that ſtout Champion of Chriſt,

John Philpot, Archdeacon of *Wincheſter*, with whoſe death the year 1555. was concluded. He ſuffered *December* the 18*th*. Read what is briefly noted of him, *p.* 5, 6, 108, 109. But of his large Examination in the greater Volumes of the Martyrs.

Moreover, there were burned in *Smithfield* theſe ſix, all at one Stake, *April* the 23*d*. 1556.

8. *Richard Spurge*, Sherman.

9. *Thomas Spurge*.

In trouble for not coming to their Pariſh-Church ſince the Maſs was ſet up.

10. *George Ambroſe*.

11. *John Cavell*, Weaver.

In

In trouble likewiſe for not coming to his Pariſh-Church, as alſo becauſe he found the Parſon in two tales.

12 *Robert Drax*, firſt Deacon, afterwards a Miniſter.

13. *William Tims*, Deacon. Of his Anſwer to the Biſhops, read *p.* 7. of other Notes touching him, read *p.* 116, to 118.

14 *Katherine Hut*, of *Bocking*.

15. *Joan Horn*, of *Billerekey*.

16. *Elizabeth Thackwell*, of *Great Burſtead*.

Theſe two latter both Maids.

Here follow the Names of Five more; *viz.*

17. *Thomas Loſeby*.

18. *Henry Ramſey*.

19. *Margaret Hide*.

20. *Agnes Stanley*.

21. *Thomas Thyrtle*.

All theſe ſuffered at one fire in the ſaid place, *April* the 12*th*, 1557.

Three more burned there; namely,

22. *John Halingdale*.

23. *William Sparrow*.

24. *Richard Gibſon*.

Of theſe two latter Martyrs ſomewhat is noted, *p.* 160. They ſuffered in *November* the 18*th*, 1557.

Moreover,

25. *John Rough*, a *Scottiſh* man, and Preacher, beneficed at *Hull* in *Yorkſhire*.

After

After that, choſen to be a Preacher to the private Congregation in Queen *Maries* days. Bewrayed by a falſe brother, called *Robert Serjant*, a Taylor, and apprehended by one of the Queens Servants, at the *Sazaren's*-Head in *Iſlington*. With this godly man was burned a woman called,

26. *Margery Mearing*, December the 22*d*, 1557. Of Maſter *Rough*, ſee *p.* 20. Of *Margery Mearing*, 216.

27. *Cutbert Simſon*, Deacon, of Chriſt's Congregation in *London*.

He was firſt impriſoned in the Tower, then in the Biſhop's Cole-houſe. He was twice racked, thereby thinking to compel him to reveal who came to the *Engliſh* Service: but in vain; ſuch was his conſtancy. He was alſo ſet in an Engine of Iron, called *Skevingtons Gives*, three hours, *&c.* After all, he ſuffered his body to be burned to aſhes in *Smithfield*, and with him at the ſame Stake two others; *viz.*

28. *Hugh Fox.*

29. *John Deveniſh.*

For ſpeaking againſt the Maſs.

Of *Cutbert Simſon*, read *p.* 19, 20. and 217.

To theſe may be added other Seven, who were likewiſe burned there, for not returning to the Unity of the Popiſh Church.

30. *Henry Pond.*

31. *Rainold Eaſtland.*

32. *Robert Southam.*

33. *Matthew*

33. *Matthew Riccerby.*
34. *John Floyd.*
35. *John Holliday.*
36. *Roger Holland.*

Of *Roger Holland* you ſhall find ſomewhat noted, *p.* 40.

Tunbridg *in* Kent Thetford.

ONE *Thomas Cob*, of *Haverill*, was burned at *Thetford.*

Uxbridg.

WHo *was burned at* Uxbridg ?
John Denly, Gentleman, and *Robert Smith*, a Painter, being Clark of *Eaton*-Colledg.

Of *Robert Smith* you may read, *p.* 66. They ſuffered both, *Auguſt* the 8*th*, 1555.

Walſingham.

WIlliam *Allin* was burned at *Walſingham*, for not turning to the Romiſh Religion, about the beginning of *September*, in the year aforeſaid.

Weſtcheſter.

Weſtcheſter.

GEorge *Marſh*, a Miniſter, was burned at *Weſtcheſter*, at a place called *Northgate*, April 4*th*, 1555. His Prayer which he uſed to ſay daily, is mentioned in *p.* 224.

Wotten Underhedge, *in* Gloceſterſhire.

A Woman not named, died here by fire, *September* the 27*th*, 1556. Conſtant in the Chriſtian Faith, to the terror of the Adverſaries, and comfort of the godly.

Yexford.

ROger *Cooe*, of *Malford* in *Suffolk*, a Sherman, was burned at *Yexford*.

CON-

CONCLUSION.

THus I have, as nigh as poſſibly I could, gathered together in a ſhort view, all the places Alphabetically, where the godly ſuffered in Queen *Maries* days; partly to continue their memory among thoſe of the aged ſort, who at that time lived thereabouts, and it may be were eye-witneſſes thereof. Partly alſo, that hence they may take occaſion to make report to thoſe of the younger ſort: For as the Pſalmiſt ſaith, *Precious in the ſight of the Lord is the death of his ſaints.*

Now, becauſe in theſe ſecure times many are ready, I grant, to buy new books, but after a while are loth to take the pains to read the fruit of what they have bought, by letting them lie ſcattered here and there in their houſes unuſed. This Conſideration hath induced me, when I make mention of any, whoſe Story yields any thing worth obſervation, purpoſely to refer them to what is noted of ſuch and ſuch in this Book, by directing them to the Number of the Folios or Leaves, where ſuch things may with a little labour, by the Figures, be readily found and read; either for quick-

ning

ning or comforting of ſuch into whoſe hands theſe brief Collections ſhall happen to come. The end I chiefly aimed at, was the glory of God, and the good of ſuch poor Chriſtians, whoſe Purſe will not reach to buy the greater Volumes of the Martyrs.

THE

THE *SECOND PART* OF THE MIRROR OF MARTYRS.

Containing their quick and ready Anſwers to ſundry hard and difficult Queſtions.

With many other Remarkable Paſſages, extracted not only out of our *Engliſh*, but alſo Forreign Hiſtories of the Martyrs.

BY way of entrance into this Second Part, I have not thought it amiſs to extract here and there ſomewhat out of the Examinations of *Richard Woodman*, Martyr,

Martyr, whom we have twice mentioned before in this Book, becauſe howſoever he was but a private man, yet do his Anſwers ſavour of ſuch a ripe judgment in matters of Faith and Chriſtian courage added thereto, that they will yield unto the Chriſtian Reader much matter of godly edification, &c. Being written with his own hand.

His Warrant being made to be ſent to the *Marſhalſey* in *Southwark*; the Biſhop of *Chicheſter* ſaid, Methinks he is not afraid of the priſon.

Wood. No, I praiſe the Living God.

Story. This is an Heretick indeed: He hath the right terms of Hereticks; *The Living God.* Be there any dead gods, I pray you?

Wood. Be ye angry with me, becauſe I ſpeak the words which are written in the Bible?

Story. Bibble, babble, bibble, babble What ſprak'ſt thou of the Bible? There are no ſuch words written in the Bible.

Wood. No! Doth not *David* ſay in his Pſalms, *My heart and my fleſh crieth out for the Living God?* Beſides many places more which I could recite.

Chich. I do not deny but it is written, and is the truth: I know it as well as ye; but ſuch is the ſpeech of all Hereticks.

Story. My Lord, I will tell you how you ſhall know an Heretick by his words, becauſe I have been more uſed to them than you have

have been: that is, they will ſay, *The Lord*, and, *We praiſe God*; and *The Living God*. By theſe words ye ſhall know an Heretick.

Wood All theſe words are written for our learning. We are taught to ſay in the Pſalms, *The Lords Name be praiſed from the riſing of the Sun, to the going down of the ſame*, Pſal. 113. Alſo, *Let ſuch as love thy ſalvation ſay continually, Let God be magnified*, Pſal. 70.

Prieſt. A Prieſt asking him, if there were nothing true but what was written in the Bible?

VVood. *VVoodman* anſwered, Saint *Paul* ſaith, *That if an Angel come from heaven, and ſhould teach any other doctrine than may be proved by Gods word, hold him accurſed*, Gal. 1. And ſo do I, I tell you plainly.

Prieſt. Here is a Teſtament in my hand, if I hurl it in the fire, and burn it, have I burned Gods Word, or not? I will buy a new for Sixteen pence.

VVood I ſay; you have burned God's Word, and I believe, he that will burn a Teſtament willingly, would burn God himſelf, if he were here, if he could; for he and his Word are all one.

Then (ſaith *VVoodman*) they made a great laughing at it.

VVood.

VVood. Laugh on (quoth I); your laughing will be turned into weeping, if you repent not with ſpeed.

Chich. Then ſaid the Biſhop, to cover the Prieſts folly, Why, if my Counting-houſe were full of books, and ſhould be burned by chance, and the New Teſtament alſo, were Gods Word burned?

VVood. No, my Lord, becauſe it was burned againſt your will: But yet, if you ſhould burn it willingly, or think it well done, and not be ſorry for it, you burn Gods Word as well as he: For he that is not ſorry for an ill turn, doth allow it to be good.

Chich. Follow your Vocation; you have a little Learning: *VVe have an altar whereof you may not eat*: What means Saint *Paul* thereby?

VVood. There is no man ſo fooliſh to eat ſtones, I trow.

Chich. What mockers and ſcorners be you, to ſay, no man will be ſo fooliſh to eat ſtones? It is a plain mock.

VVood, Why, my Lord, you ſaid, I had no Learning; It becomes you to make things more plain to me, and not to ask me ſuch dark Queſtions, *&c.*

Chich. I dare ſay, you know what it means well enough. The moſt fool in my houſe will underſtand my meaning better than you.

VVood.

VVood. There ſtood ſome of his men not far off, talking together in a window; and he called one by his name.

Chich. Come hither, I ſay to thee: Thou ſhalt not eat of this Table; what do I mean thereby?

The man; Forſooth, my Lord, you would not have me eat of this Table, laying his hand thereupon. With this anſwer he made all them in the houſe to fall a laughing; and I could not hold in, but burſt out with laughter, and ſaid,

VVood. He hath expounded the matter almoſt as well as I.

Chich. He meaneth well enough, if ye would underſtand him. Anſwer me again, to make it more plain: I ſay to thee, Thou ſhalt not eat of this Table: What mean I thereby?

The man; Forſooth, you would not have me eat this Table.

VVood. Theſe words made them all laugh: wherewith the Biſhop was almoſt angry, becauſe the Anſwer proved no better, and ſaid:

Chich. He meaneth, that I would not have him eat any of the meat that is ſet upon this Table. How ſayeſt thou, doſt thou not mean ſo?

The man, Yes forſooth, my Lord, that was my meaning indeed.

VVood.

Wood. Yea, my Lord, now you have told him what you mean, he can say so; and so could I have done, as little wit as I have, if you had said, *Paul* had meant, that no man might eat of that which was offered upon the Altar but the Priest.

Chich. Yes, I perceive you understand the meaning of *Paul* well enough, but that you list to cavil with me.

Being asked by Doctor *Langdale*, what he said to the Sacrament of the Altar? he answered, he knew no such Sacrament.

Gage. You should have begun with that first, saith master *Gage* to the Doctor, and never talked with him about other things. What, saith *Gage*, know you not what the Sacrament of the Altar is?

Wood. No sure, I know none such, unless Christ be the Altar that you mean: for Christ is the Altar of all Goodness: And if you mean Christ to be the Altar of the Sacrament you speak of, you shall soon hear my mind and belief therein.

Lang. Well, we mean Christ to be the Altar: Say your mind, and go briefly to work, *&c.*

Wood. Yes, you shall soon hear my mind therein, by Gods help: I do believe, that whensoever I come to receive the Sacrament of the Body and Blood of Christ truly ministred according to his Institution; I believing that Christ was born of the Virgin *Mary*,

Mary, and that he was crucified on the Croſs, and ſhed his blood for the remiſſion of my ſins, and ſo take and eat the Sacrament of Bread and Wine in that remembrance; that then I do receive whole Chriſt, God and man, myſtically by faith: This is my belief of the Sacrament, the which no man is able to diſprove.

Gage, By Saint *Mary*, I can find no fault in this: How ſay you, maſter Doctor?

Lang. Sir, you ſee not ſo much as I do; For he goeth craftily to work: For tho he hath granted, that the faithful Receiver receiveth the Body of Chriſt, God and man; yet he hath not granted, that it is the Body of Chriſt before it be received; as you ſhall ſee by and by, by his own words, I warrant you: How ſay you? Is it the Body of Chriſt as ſoon as the words be ſpoken by the Prieſt, or not? For theſe words will try him more than all the reſt.

VVood. Doth the word ſay, that it is his Body before it be received? If it do, I will ſay ſo too.

Gage, Why, then we ſhall agree, if you will be tried by the Word.

VVood. Yes forſooth, that I will: God forbid elſe.

Gage, Why, the Word ſaith, it is his Body before it be eaten.

VVood. Theſe words would I fain hear: but I am ſure they be not in the Bible.

Lang. No! that ſhall you ſee by and by, maſter *Gage*; and turned to the 22*d* of Saint *Luke*, and there read; *When ſupper was done, Chriſt took bread, gave thanks, and brake it, and gave to his Diſciples, and ſaid, Take, eat, this is my body.* Then they ſpoke both at once: Here he ſaith, it is his Body

Wood. Maſter *Gage*, I do not deny but he called it his Body, but not before eating, as I ſaid before: Wherefore I pray you mark the words; Chriſt ſaid, *Take, eat*: I pray you, Sir, mark that he ſaid, *Take, eat*; and then he ſaid, it was his Body: So you ſee Eating goeth before: So according to the very word, I do believe it is his Body; Which words made them both aſtoniſhed.

Lang. Why then, by your ſaying, *Judas* eat not the Body of Chriſt; How ſay ye? Did he not?

Wood. Nay, I ask you.

Lang. I ask you.

Wood. And I ask you.

Lang. And I ask you.

Wood. Marry, and I ask you; And I bid you anſwer, if you dare, for your Life; For whatſoever you anſwer, unleſs you ſay as I have ſaid, you will damn your own ſoul; For, maſter *Gage*, I proteſt before God, I would you ſhould do as well as my own ſoul and body; And it lamenteth my heart to ſee how you be deceived with

with them: They be deceivers all the ſort of them: He cannot anſwer to this, but either he muſt prove *Judas* to be ſaved, or elſe he muſt prove, that it is no Body before it be received in Faith; as you ſhall well perceive, by Gods help, if he dare to anſwer to the queſtion.

Gage. Yea, I dare ſay he dareth. What! you need not ſo to threaten him.

Wood. Then let him anſwer it, if he can. Then he ſaid, he knew what I would ſay to him.

Lang. Maſter *Gage*, I will tell you in your ear, what words he will anſwer me, or ever I ſpeak to him. Then he told maſter *Gage* a tale in his ear, and ſaid, I have told maſter *Gage* what you will ſay.

Gage. Yea, and I will tell the truth for both parties.

Wood. Well, how ſay you? Did *Judas* eat the Body of Chriſt, or not?

Lang. Yea, I ſay, *Judas* did eat the Body of Chriſt.

Wood. Then it muſt needs follow, that *Judas* hath Everlaſting Life: For Chriſt ſaith in the 6th of *John*, *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.* If *Judas* did eat Chriſt's Body, I am ſure you cannot deny, but that he did both eat his Fleſh, and drink his Blood; and then is *Judas* ſaved by Chriſts own words. Therefore now you are compelled to ſay, that it

was not Christs Body, or else, that *Judas* is saved.

Gage. Surely these be the very words that master Doctor told me in mine ear, that you would say unto him.

Wood. Well, let us see how well he can avoid this Argument.

Lang. Judas is damned, and yet he did eat the Body of Christ; but he eat it unworthily; and therefore he is damned.

Wood. Where find you, that *Judas* did eat the Body of Christ unworthily?

Lang. They be *Paul's* words, 2 *Cor.* chap. 11.

Wood. Master *Gage*, I desire you for Gods sake, to mark my words well which I shall say. If Saint *Paul* speak any such words there, or in any other place; Nay, if there be any such words written in all the Bible, that ever any man eat the Body of Christ unworthily, then say, I am the falsest man that ever spake with tongue. But indeed these be the words of Saint *Paul*; *Whoso eateth of this bread, and drinketh of this cup unworthily, eateth and drinketh his own damnation, because he discerneth not the Lords body*; that is, because he presumeth to eat the * Sacrament of the Lord without faith; and so making no difference betwixt the Sacrament, and other bread

* Auguſt. *The Apostles received the bread & the Lord; Judas only received the bread of the Lord.*

bread and drink; and that is Saint *Pauls* meaning, and not that any man doth or can eat the Body of Chriſt unworthily. For whoſo eateth the Body of Chriſt, hath everlaſting life. And ſo being in haſte called to dinner, their Conference brake off.

Roger Holland, *Martyr, born in* Lancaſhire.

TOuching whom ſomewhat hath in brief been touched before, only that I would note concerning him here, is the manner of his Converſion from Papiſtry to true Chriſtianity.

This *Roger Holland* (ſaith Maſter *Fox*) a Merchant-Taylor of *London*, was firſt Apprentice with one Maſter *Kompton* at the Black Boy in *Watling-ſtreet*, where he ſerved his Apprentiſhip, with much trouble unto his Maſter, who fought to gain him from that licentious liberty in which he had formerly been nouzled and trained up, in giving himſelf to gaming, rioting, dancing, *&c.* But beſides all this, being a ſtubborn and obſtinate Papiſt, was unlike ever to come to any ſuch end, as God called him unto, the ſequel whereof here followeth.

His maſter, notwithſtanding his lewdneſs, putting him in truſt with his Accounts, he had on a time received certain moneys, to the ſum of Thirty Pound; and falling into ill company, loſt the ſaid Money every groat at Dice, and being paſt all hope which

way to anſwer it, purpoſed to flee beyond-Sea, either into *France* or *Flanders*.

Upon which his determination, he called betimes in the morning to a ſervant in the houſe, an ancient and diſcreet Maid, whoſe name was *Elizabeth*, who profeſſed the Goſpel with a life agreeable thereto, ever and anon rebuking the wilful Papiſtry, and licentious living of the ſaid *Roger Holland*. To whom he ſaid, *Elizabeth*, I would I had followed thy gentle perſwaſion, and friendly rebukes; which if I had done, I had never come to this ſhame and miſery which I am now fallen into: For this night I have loſt Thirty Pound of my Maſters Money, which to pay him, and to make up my accounts, I am not able. But thus much I pray you deſire my Miſtriſs, that ſhe would intreat my Maſter to take this Bill of my hand, that I am thus much indebted unto him, and if I be ever able I will ſee him paid, deſiring him that the matter may be paſſed over with ſilence, and that none of my Kindred nor Friends may underſtand of this my lewd prank. For if it ſhould come to my Fathers ears, it would bring him to his grave with ſorrow: And ſo was he departing.

The Maid conſidering that it might be his utter undoing: Nay ſtay, ſaid ſhe, and having a piece of Money lying by her, given unto her by the death of a Kinſman of hers (who as it was thought, was Doctor *Redman*) ſhe brought unto him Thirty Pound, ſaying,

Roger,

Roger, here is thus much Money, I will let thee have it, and I will keep this Bill. But ſeeing I ſhew thee this kindneſs to help thee, and to ſave thine honeſty, thou ſhalt promiſe me to abandon all lewd and bad company, all ſwearing, and all filthy talking, and if ever I know thee to play but one twelve pence at either Dice or Cards, then I will ſhew this thy Bill unto my Maſter. And further thou ſhalt promiſe me to reſort every day to the Lecture at *All-hallows*, and the Sermon at *Pauls* every Sunday, and to put away all thy Popiſh Books, and vain Ballads, and to get thee the New-Teſtament, and the Book of Common Prayer, reading the Scriptures with fear and reverence, calling unto God daily for his grace and aſſiſtance to direct thee in his truth, *&c.* Then ſhall God keep thee, and ſend thee thy hearts deſire.

Thus within one half year, God had wrought ſuch a change in the heart of this man; that he became an earneſt Profeſſor of the Truth, deteſting all Popery, and evil Company, ſo that he was admired of all that had known and ſeen his former life and wickedneſs.

Then he repaired to *Lancaſhire* unto his Father, and brought divers good Books with him, and beſtowed them upon his Friends, ſo that his Father and others began to taſte of the Goſpel, and to deteſt the Maſs, and in the end his Father gave him a ſtock of

Money to begin the World withall, to the ſum of Fifty Pound.

Then came he to *London* again, and to the Maid who had lent him the Money; he ſaid, *Elizabeth*, here is the Money I borrowed of thee, and for thy friendſhip and good counſel I have received from thee, to recompence thee I am not able, otherwiſe than by making thee my Wife: And ſoon after they were married, which was in the firſt year of Queen *Mary*. And having a Child by her, he cauſed Maſter *Roſſe* to baptize his ſaid Child in his own houſe. But he was bewrayed to the enemies, and being gone into the Country to convey the Child away, that the Papiſts ſhould not have it in their anointing hands, *Bonner* cauſed his Goods to be ſeized upon, and moſt cruelly uſed his Wife.

After this he remained cloſely in the City and in the Country, in the Congregations of the Faithful, until the laſt year of Queen *Mary*. And then with ſix other was taken not far from St. *Johns* Wood, and ſo brought to *Newgate* upon *May*-day in the morning, in the year 1558.

A Diſpute concerning Chriſts preſence in the Lords Supper.

L Chanc. DIdſt not thou deny Chriſts preſence in the Sacrament?

Brad. *No, I never denyed or taught, but that to faith, whole Chriſts Body and Blood was*

was as present, as Bread and Wine to the due Receiver.

L. Chanc. But dost not thou believe that Christs Body naturally and really is there under the forms of Bread and Wine?

Brad. *I believe Christ is present there to the faith of the due Reciever; as for Transubstantiation, I flatly and plainly tell you, I believe it not.*

Worcest. If he be not included therein, how is he present?

Brad. *Though my faith can tell you how, yet my tongue cannot express it, nor you otherwise than by faith, hear it, or understand it.*

About the visibility of the Church.

Weston. WHere was your Church forty years ago? Or where is it now? except in a corner of *Germany*?

Brad. *Sir, the Church of Christ is dispersed, and not tied to this or that place, but to the Word of God; so that where it is, there is Gods Church if it be truly taught.*

About the preſence of Chriſts Body in the Sacrament of the Altar.

Jo. Newman. WIll you have the humanity of Chriſt in all places as the Deity is?

D. Thornton. *Yea, it is in all places as the Deity is, if it pleaſe him.*

New. I promiſe you, that ſeemeth a very great Hereſie, for Heaven and Earth are not able to contain the Divine power of God, for it is in all places, as here, and in every place, and yet ye will ſay, that whereſoever the Deity is, there is alſo the Humanity, and ſo ye will make him no body, but a fantaſtical body, and not a body indeed.

D. Thorn. *Nay, we do not ſay he is in all places as the Deity is, but if it pleaſe him, it may be in all places with the Deity.*

New. Now that ſeemeth to me as great an Hereſy as ever I heard in my life; and I dare not grant it, leſt I ſhould deny Chriſt to be very man, and that were againſt all the Scriptures.

A Blaſphemy of Bonner's *anſwered, concerning Gods Omnipotency.*

Bonner. IS not God able to perform that which he ſpake? I tell thee, that God by his omnipotency may make himſelf to be this Carpet if he will. *Pſal.* 135. 6.

Philpot. As concerning the Omnipotency of God, I ſay, *that God is able to do whatſoever he willeth*, but nothing which is not agreeable unto his word. That alſo which my Lord of *London* hath ſpoken is blaſphemy, to ſay that God may become a Carpet; for as I have learned of ancient Writers, *Non Poteſt Deus facere, quia ſunt naturæ ſuæ contraria* that is, *God cannot do that which is contrary to his nature*: As it is contrary to the nature of God to be a * Carpet. Unleſs then you can delare by the Word, that Chriſt is otherwiſe preſent with us than ſpiritually and ſacramentally by grace, as he hath taught us, you pretend the Omnipotency of God in vain.

* *A Carpet is a Creature; and God is the Creator, and the Creator cannot be the Creature.*

Whether

Whether these words, This is my Body, *spoken by a Priest over the Bread and Wine, make the Body and Blood of Christ?*

Chad. DOctor *Chadsey* being asked this question, staggering at it, at last answered affirmatively.

Philpot. That is blasphemy to say; and against all the Scriptures and Doctors, who affirm that the form and substance in Consecration must be observed, which Christ used and did institute, as Saint *Cyprian* saith, *In the Sacrifice, which is Christ, only is Christ to be followed.* Wherefore, whosoever saith that these words only, *This is my Body*, do make a presence of Christ, without *Bless, take and eat*, which be three as substantial points of the Sacrament, as *This is my body* is, he is highly deceived.

**Accedat verum ad elementum, & fit Sacramentum.*

Therefore as Saint *Austin* saith, * *Let the Word be joyned to the Element, and it becometh a Sacrament.* So that if the entire Words of Christs institution be not observed in the administration of a Sacrament, it is no Sacrament; wherefore except blessing be made according to the Word (which is a due thanksgiving for our redemption in Christ) and also *a shewing forth of the Lords death*, in such wise as the Congregation may be edified; more-

moreover alſo a *Taking and Eating* after Chriſts Commandment; except I ſay, theſe three parts be firſt performed (which is not done in the Maſs) theſe words, *This is my Body*, which are laſt placed in the inſtitution of the Lords Supper, cannot be verified. For Chriſt commanded as well, *Take ye, Eat ye*, as *This is my Body*.

To the ſame purpoſe, by Richard Craſhfield *Martyr.*

Dunning, *Chan. of Norwich* DO you not believe this, that after the words ſpoken by the Prieſt, there is the ſubſtance of Chriſts Body, Fleſh and Blood? How ſay ye, do you not believe this? Speak man.

Craſhfield. I do believe, that Chriſts Body was broken for me upon the Croſs, and his Blood ſhed for my redemption, whereof the Bread and Wine is a perpetual memory, the pledge of his mercy, the Ring and Seal of his promiſe, and a perpetual memory thereof to all the faithful to the end of the world.

A notable Speech to the like effect, uttered by Richard White, *who was condemned for the truth, but was delivered by Gods providence, as it is to be ſeen in his Hiſtory.*

Doctor Brookes. DEclare thy faith upon the Sacrament.

John White. Chriſt and his Sacraments are like, in regard of the natures; for in Chriſt are two natures, a divine and an humane nature; ſo likewiſe in the Sacrament of Chriſts Body and Blood, there be two natures, which I divide into two parts, that is, external, and internal. The external part are the elements of Bread and Wine, according to the ſaying of Saint *Auguſtine.*

The internal parts, is the inviſible grace, which by the ſame is repreſented. So is there an external receiving of the ſame Sacrament, and an internal. The external is, with the hand, the eyes, the mouth, the taſte, and ear. The internal is the holy Ghoſt in the heart, which worketh in me faith, whereby I apprehend all the merits of Chriſt, applying the ſame wholly unto my ſalvation. If this be the truth, believe it; if it be not, reprove it.

The

The Antiquity of the true Church.

Bonner. HOw long hath your Church ſtood, I pray you?

Philpot. Even from the beginning, from Chriſt, and from his Apoſtles, and from their immediate Succeſſors.

Chancellor of Litchfield. He will prove his Church to be before Chriſt.

Philpot. If I did ſo, I go not amiſs, for there was a Church before the coming of Chriſt, which maketh one Catholick Church.

Whether the Popiſh Maſs be a Sacrament.

Coſine. WHat! the Maſs to be a Sacrament, who ever doubted thereof?

Philpot. If it be an undoubted truth, you may the ſooner prove it; for I doubt much thereof.

Harpsfield. What, deny you the Maſs to be a Sacrament? For ſhame ſpeak it not.

Phil. I will not be aſhamed to deny it, if you cannot prove it.

Harps. Why it is a ſacrifice, which is more than a Sacrament.

Phil. You may think it as much as you liſt, but you ſhall never make it a Sacrifice; but firſt it muſt be a Sacrament, for of the Sacraments you deduce Sacrifice.

Harps.

Harps. Why doth not Chriſt ſay, *This is my Body*? And doth not the Prieſt pronounce the ſame words that Chriſt did?

Phil. The pronunciation is not only enough, unleſs the words be therewithal applied to the uſe as Chriſt ſpake them to. For though you ſpeak the words of Baptiſm over water never ſo many times, yet there is no Baptiſm, unleſs there be ſome child or perſon to be baptized.

Harps. Nay, it is not like, for *Hoc eſt Corpus meum*, is an indicative propoſition, ſhewing a working of God in the ſubſtance of Bread and Wine.

Phil. It is not only an indicative propoſition, but alſo an imperative or commanding; for he that ſaid, *Hoc eſt Corpus meum*, ſaid alſo, *Accipite, manducate*, that is, *Take ye, eat ye.* And except the former part of the inſtitution of Chriſts Sacrament be accompliſhed according to the Communion, the latter, *This is my Body*, can have no verification; take it which way you will, and how you will.

Of the Authority of the Church.

Chicheſt. HOw do we believe the Goſpel, but by the authority of the Church, and becauſe the ſame hath allowed it?

Phil. Saint *Paul* ſaith, He learned not the Goſpel by man, nor of men, but by the revela-

tion

tion of Jeſus Chriſt, which is a ſufficient proof that the Goſpel taketh not his authority from man, but of God only.

Chich. Saint *Paul* ſpeaketh but of his own knowledge, how he came thereto.

Phil. Nay, he ſpeaketh of the Goſpel generally, which cometh not from man, but from God, and that the Church muſt teach that only which cometh from God, and not mans precepts.

Chich. Doth not Saint *Auguſtine* ſay, I would not believe the Goſpel, if the authority of the Church did not move me thereto?

Phil. I grant that the authority of the Church moves Unbelievers to believe, but yet the Church gives not the word its authority, for the word hath its authority only from God, and not of men; men be but Diſpoſers thereof: For firſt, the word hath its being before the Church, and the word is the foundation of the Church. The foundation of neceſſity muſt firſt be ſure, before the building thereon can be ſtedfaſt.

What to believe as touching the Lords Supper, teſtified by Steven Gratwick, *Martyr.*

Wince. WHat ſay you to the Sacrament of the Altar?

S. Grat. My Lord, I do believe that in the Sacrament of the Lords Supper truly admi-

adminiſtred, in both kinds, according to the inſtitution of Chriſt, unto the worthy Receiver, he eateth and drinketh myſtically by faith, the Body and Blood of Chriſt. Then I asked him if it were not the truth? And he ſaid, Yes. Then ſaid I, Bear witneſs of the truth.

If Chriſts Body be in the Sacrament materially, it muſt then be there alſo viſibly.

Winch. WHat ſayeſt thou to theſe words, *Take, Eat, This is my Body*? Theſe are the words of Chriſt, wilt thou deny them?

Grat. My Lord, theſe are the words of Scripture, I affirm them, and not deny them?

Rocheſt. Why then, thou doſt confeſs in the Sacrament of the Altar to be a Real preſence, the ſelf-ſame Body that was born of the Virgin *Mary*, and is aſcended up into Heaven.

Grat. My Lord, what do you now mean? Do you not alſo mean a viſible Body? for it cannot be, but of neceſſity, if it be a Real preſence, and a material Body, it muſt be a viſible body alſo.

Winch. Now I ſay unto thee, it is a Real preſence, and a material Body, and an inviſible Body too.

Grat. My Lord, then it muſt needs be a fantaſtical Body; for if it ſhould be a material

terial and inviſible Body, as you affirm, then of neceſſity it muſt be a fantaſtical Body: For it is apparent, that Chriſts Humane Body was viſible and ſeen, 1 *John* 1. 1.

Somewhat more to the ſame purpoſe, in a reaſoning between Sir John Baker, Collins, *his Chaplain, and* Edmund Allen.

EDmund *Allen* being perſwaded by certain of his friends, out of the 6*th* of *Baruch*, to go to hear Maſs, ſuddenly before the Sacring, went out, and conſidered in the Church-yard with himſelf, that ſuch a little Cake being between the Prieſts fingers, could not be Chriſt, not a material body, neither to have Soul, Life, Sinews, Bones, Fleſh, Legs, Head, Arms, nor Breaſt; and lamented that he was ſo ſeduced by that place of *Baruch*, which his Conſcience gave him to be no Scripture, or elſe to have another meaning. And after this he was brought before Sir *John Baker* again, who asked, why he refuſed to worſhip the bleſſed Sacrament of the Altar?

Allen. It is an Idol.

Col. It is Gods Body.

Allen. It is not.

Col. By the Maſs it is.

Allen. It is Bread.

Col. How proveſt thou that?

Allen

Allen. When Chriſt ſate at his laſt Supper, and gave them bread to eat.

Col. Bread, Knave!

Allen. Yea, Bread, which you call Chriſts Body. Sate he ſtill at the Table, or was he both in their mouths and at the Table? If he were both in their mouths and at the Table, then had he two bodies; or elſe a fantaſtical body, which is an Abſurdity to ſay.

Baker. Chriſts Body was glorified, and might be in more places than one.

Allen. Then had he more bodies than one, by your own placing him.

Col. Thou ignorant Aſs, the Schoolmen ſay, that a glorified body may be every where.

Allen. If his body was not glorified till it roſe again, then was it not glorified at his laſt Supper; and therefore was not at the Table and in their mouths, by your own Reaſon.

Col. A glorified Body occupieth no place.

Allen. That which occupieth no place, is neither God nor any thing elſe; but Chriſt's Body, ſay you, occupieth no place; therefore it is neither God, nor any thing elſe.

This *Edmund Allen* was a Miller, of the Pariſh of *Frytenden* in *Kent*; and in a dear year, when as many poor people were like

to

to ſtarve, he fed them, and ſold Corn better cheap by half than others did; and not that only, but alſo fed them with the food of Life, reading unto them the Scriptures.

What Chriſt brake, and gave, that the Diſciples ate, &c.

THis *Harpsfield* diſputing with *Matthew Plaiſe*, about the carnal preſence of Chriſt in the Sacrament, demanded of *Plaiſe*, what he thought it was. Harpsfield, *Archdeacon.*

Plaiſe. I ſaid, that which he brake.

Arch. What was that he brake?

Plaiſe. I ſaid, that which he took.

Arch. What was that he did take?

Plaiſe. I ſaid, the Text ſaith, *he took bread.*

Arch. Well then, thou ſaiſt it was but Bread that his Diſciples did eat, by thy Reaſon.

Plaiſe. Thus much I ſay, look what he gave them, they did eat.

Arch. What didſt thou receive when thou receivedſt laſt?

Plaiſe. I ſaid, I do believe that I did eat Chriſts Fleſh, and drink his Blood. Then he ſaid, I had well anſwered, and then prayed me to tell him,

Arch.

Arch. How I did eat Christs Flesh, and drink his Blood.

Plaise. I must answer you by the Word: Christ saith, *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

Whereupon true belief dependeth.

Deane.

ART thou content to confess thy self to be an ignorant and a foolish woman, and to believe as our holy Father, the Pope of *Rome* doth, and as the Lord Cardinals Grace doth, and as my Lord, the Bishop of *London*, thine Ordinary doth, and as the Kings Grace, and the Queens Grace, and all the Nobility of *England* do; yea, and the Emperors Grace, and all the Noble Princes of Christendom?

Eliz. Yong. Sir, I was never wise; But in few words I shall make you a brief Answer how I do believe; I do believe all things that are written in the Scriptures given by the Holy Ghost unto the Church of Christ, set forth and taught by the Church of Christ. Hereon I ground my Faith, and on no man.

Talk

Talk between Elizabeth *and the Dean, about the receiving of Chriſt in the Sacrament.*

Dean.

WHat doſt thou receive when thou receiveſt the Sacrament which Chriſt left among his Diſciples the night before he was betrayed?

Eliz. Sir, that which his Diſciples did receive.

Dean. What did they receive?

Eliz. Sir, that which Chriſt gave them they did receive.

Dean. What Anſwer is this? Was Chriſt there preſent?

Eliz. Sir, he was there preſent; For he inſtituted his own Sacrament.

Dean. He took Bread, and he brake it, and gave it to his Diſciples, and ſaid, *Take, eat; this is my body which ſhall be broken for you*: When thou receiveſt it, doſt thou believe that thou receiveſt his Body?

Eliz. Sir, when I receive, I believe, that through Faith I do receive Chriſt.

Dean. Doſt thou believe that Chriſt is there?

Eliz. Sir, I do believe that he is there to me, and by Faith I do receive him.

Dean. He alſo took the Cup, gave thanks, and gave it his Diſciples, and ſaid, *Drink ye all hereof; this is the cup of the New Teſtament*

ment in my blood, which is ſhed for many for the remiſſion of ſins. When thou doſt receive it after the inſtitution that Chriſt ordained among his Diſciples the night before he was betrayed, doſt thou believe that Chriſt is there?

Eliz. Sir, by Faith I believe that he is there, and by Faith I believe that I do receive him.

Dean. Now thou haſt anſwered me: Remember how thou ſaiſt, that when thou doſt receive according to the inſtitution of Chriſt, thou doſt receive Chriſt.

Eliz. Sir, I do not believe that Chriſt is abſent from his own Sacrament.

Dean. How long wilt thou continue in that belief?

Eliz. Sir, as long as I live, by the help of God; For it is, and hath been my Belief.

Dean. Wilt thou ſay this before my Lord?

Eliz. Yea, Sir.

Dean. Then I dare deliver thee. Why, thou Calf, why wouldeſt thou not ſay ſo to day?

Eliz. Sir, ye asked me no ſuch queſtion. And ſo upon Sureties of two women, the Dean in concluſion delivered her.

The

The Execution and Martyrdom of Chriſtopher Waide, *part of whoſe Story being touched before, under the Name of* John Waide, *is here more fully inſerted under the Title of* Chriſtopher Waide.

WHo dwelling in *Darford*, in the County of *Kent*, Linnen-Weaver, was condemned by *Maurice* Biſhop of *Rocheſter*, and appointed to be burned at *Darford* aforeſaid. At the day appointed for his Execution, which was in the Month of *July*, there was betimes in the morning carried out of the Town in a Cart, a Stake, and therewith many bundles of Reeds, to a place a quarter of a mile out of the Town, called the *Brimth*, into a Gravel-pit thereby, the common place for the execution of Felons. Thither alſo was brought a Load of Broom-Faggots with other Faggots of Tall-wood. Unto which place reſorted the people of the Country in great number, and there tarried his coming. Inſomuch, that thither came divers Fruiterers with Horſe-loads of Cherries, and ſold them. About Ten of the Clock cometh riding the Sheriff, with a great many of other Gentlemen, and their Retinue, appointed to aſſiſt him therein, and with them *Waid* riding pinnioned, and by him one *Margery Polley*, of *Tunbridg*, both ſinging of a Pſalm. *Margery* (as ſoon as ſhe eſpied afar off the multitude gathered

about the place where he ſhould ſuffer, waiting his coming), ſaid unto him very loud and chearfully, *Waid*, you may rejoice to ſee ſuch a company gathered together to celebrate your Marriage-day.

And ſo paſſing by the place which joined hard to the High-way, they were carried ſtraight down to the Town, where ſhe was kept till the Sheriff returned from *Waid*'s Execution. And *Waid* being made ready, and ſtripped out of his Clothes in an Inn, had brought unto him a fair long white Shirt from his Wife, which being put on, and he pinnioned, was led on foot again to the foreſaid place. And coming ſtraightway to the Stake, took it in his arms, embracing it, and kiſſed it, ſetting his back unto it, and ſtanding in a Pitch-barrel which was taken from the Beacon, being hard by: then a Smith brought a Hoop of Iron, and with two ſtaples made him faſt to the Stake under his arms.

As ſoon as he was thus ſetled, he ſpake (with his hands and eyes lifted up to Heaven) with a chearful and loud voice, the laſt words of the 86*th* Pſalm, 'Shew ſome good 'token upon me, O Lord, that they which 'hate me may ſee it, and be aſhamed, becauſe 'thou, Lord, haſt holpen and comforted 'me. Near unto the Stake was a little hill upon the top whereof were pitched up four ſtaves quadranglewiſe, with a covering round about, like a Pulpit, unto the which

place,

place, as *Waid* was thus praying at the Stake, entred a Frier, with a book in his hand, whom when *Waid* eſpied, he cried earneſtly unto the people, to take heed of the Doctrine of the Whore of *Babylon*, exhorting them to embrace the Doctrine of the Goſpel preached in King *Edward's* days; whom the Sheriff oft interrupted, whilſt he thus ſpake, ſaying, Be quiet, *Waide*, and die patiently. I am, I thank God, ſaid he, quiet, Maſter Sheriff, and ſo truſt to die. All this while the Frier ſtood ſtill, looking over the Coverlet, as tho he would have uttered ſomewhat, but *Waide* very mightily admoniſhed the people to beware of that Doctrine; which when the Frier perceived, whether he were amazed, or could crave no audience of the people, withdrew himſelf out of the place immediately, without ſpeaking any word, and went his way down into the Town.

Then the Reeds being ſet about the Martyr, he pulled them, and embraced them in his arms, always with his hands making an hole againſt his face, that his voice might be heard; which his enemies perceiving, that were his tormentors, always put Fagots againſt the ſaid hole, which notwithſtanding he ſtill, as he could, put away (his face being hurt with a Faggot caſt thereat). Then fire being put unto him, he cried unto God often, *Lord Jeſus, receive my ſoul*, without any ſign of impatience in the fire,

till at length, after the fire was once thorowly kindled, he was heard by no man to ſpeak any more, holding up his hands ſtill over his head towards Heaven, even when he was dead, and altogether roaſted, as tho they had been ſtayed up with a prop ſtanding under them.

This Token did God ſhew upon him, whereby his very enemies might perceive that God had, according to his prayer, ſhewed ſuch a ſign as was to their ſhame and confuſion. And this was the Order of this godly Martyr's Execution: this was his end. Whereby God ſeemed to confound, and ſtrike with the Spirit of dumbneſs that Frierly Locuſt which was riſen up to ſpeak againſt him; and alſo no leſs wonderfully ſuſtained thoſe hands which were iifted up to him, to comfort him in his torment.

Here followeth a Note or two touching that godly Martyr, Sir John Oldcaſtle, *Knight.*

BEing asked by the Clergy, if he believed not in the determination of the Church?

No, forſooth, ſaid he; For it is no God. In all our Creed this word (*in*) is but thrice mentioned concerning I believe; *viz.* In God the Father, In God the Son, In God the Holy Ghoſt, Three Perſons, and one God; The Birth, the Death, Burial, Reſurrection and

and Aſcenſion of Chriſt, hath none *(in)* for belief; but in him: nor yet hath the Church, Sacraments, Forgiveneſs of Sins, the Laſt Reſurrection, nor yet the Life Everlaſting, nor any other *(in)* but in the Holy Ghoſt

Being taxed to be one of *Wickliffs* Scholars:

He thus anſwered, 'As for that vertuous 'man, *Wickliff*, whoſe Judgment ye ſo 'highly diſdain, I ſhall here avouch for my 'own part, both before God and man, that 'before I knew that deſpiſed Doctrine of 'his, I never abſtained from ſin: But ſince 'I learned thereby to fear my Lord God, it 'hath, I truſt, been otherwiſe with me. So 'much Grace could I never find in all your 'glorious inſtructions.

After Sentence pronounced againſt him, being committed to the Tower, he eſcaped thence into *Wales*, where he lived four years. At leugth being taken by the Lord *Powis*, he was brought up to *London* in the Year 1417. who had Sentence again to be carried to the Tower, and thence drawn thorow *London* to the new Gallows in Saint *Giles*, without *Temple-bar*, and there to be hanged, and burned hanging, which was accordingly executed; as is to be ſeen, *Acts* and *Monuments*, p. 592.

A Note of Maſter John Glover, *brother to Maſter* Robert Glover, *Martyr.*

SO it pleaſed God to lay his heavy hand of inward Afflictions upon this man, that tho he ſuffered not the pains of the outward Element of Fire, as his Brother, and other Martyrs did; yet if we conſider what inwardly in ſpirit and mind he felt and ſuffered; and that ſo long a time, he may well be counted with his brother *Robert*, for a Martyr; Yea, in compariſon, may ſeem to be chronicled for a double Martyr.

For as the ſaid *Robert* was ſpeedily diſpatched with the ſharp and extreme torments of material fire in a ſhort ſpace; ſo this no leſs bleſſed Saint of God——what ſorrowful torments, what boiling heats of Hell fire in his ſpirit inwardly he felt and ſuſtained, no ſpeech outwardly is able to expreſs. *He being Young* (ſaith Maſter *Fox*) *I was once or twice with him, who partly by his talk I perceived, and partly with mine own eyes ſaw to be ſo worn and conſumed by the ſpace of five years, that neither almoſt any brooking of meat, quietneſs of ſleep, pleaſure of life, yea, and almoſt no kind of ſenſes was left within him. And doubtleſs I have greatly wondred oft times at the marvellous works of Chriſt ſhewed upon him; who unleſs he had been relieved betimes, his poor diſconſolate ſervant ſo far worn, with ſome*

ſome opportune conſolation now and then betwixt, it could not poſſibly have been, that he could have ſuſtained ſuch intolerable wo and torments. And yet the occaſion thereof was not of ſo great moment and weight. But this we ſee common among holy and bleſſed men, how the more devout and godly they be, having the fear of God before their eyes, the more jealous and ſuſpicious they are of themſelves; Whereby it comes to paſs, that often they are ſo terrified and perplexed with ſmall matters, as tho they were huge mountains: Whereas contrary wiſe, others there be, whom moſt heinous and ſore offenſive crimes indeed, do nothing move at all.

The occaſion hereof was this, That he being firſt called by the light of the Holy Spirit, to the knowledg of Chriſts Goſpel, and had received a ſurpaſſing ſweet feeling of Chriſts Heavenly Doctrine therein, his mind, after that a little falling to ſome cogitations of his former Affairs belonging to his Vocation, began by and by to miſdoubt, upon the occaſion of thoſe words, in *Heb.* the 6*th. It cannot be, that they which were once inlightned, and taſted of the heavenly gift*, &c. yea, fully to perſwade himſelf, that he had ſinned againſt the Holy Ghoſt, ſo as if he had been in the deepeſt pit of Hell, he could almoſt no more have deſpaired of his ſalvation——

In comparing now the torments of all Martyrs with his pains, I pray you what fiery flames of punishment would he not willingly have suffered to have had some time of refreshing? Such was his intolerable grief of mind, *That altho he could take no joy in his meat, yet was he compelled to eat against his Appetite, that the time of his Damnation (as he thought) might be deferred so long as he might, thinking with himself no less, but that he must needs be thrown into Hell, the breath being once out of his body.* Albeit Christ, as he imagined pitied his case; yet as he conceived, could not help, because the word was passed upon him; *It cannot be,* &c.

And this I rehearse of him, not so much to open his wounds, as that by his exampl'e all we with him may learn to glorifie the Son of God, who suffers none to be tempted above their Strength, but so tempers and seasons the bitterness of these evils, that what seems to us intolerable, not only he doth sweeten and allay the same, but also turneth it further to our commodity than we can presently conceive of. Which well appeared in this good servant of God, and as I think in no man more. For albeit he suffered such sharp Assaults many years; yet the Lord, who mightily preserved him all the while, not only at last did rid him out of all discomfort, but also framed him thereby to such mortification of life, as the like lightly

lightly hath not been ſeen, in ſuch ſort as he being like one placed in Heaven already, and dead to this world, did both in life and meditation, lead a life altogether celeſtial. The moſt part of his Lands he diſtributed to the uſe of his Brethren, and committed the reſt to the guiding of his Servants and Officers, whereby he might the more quietly give himſelf to his godly ſtudy, as to a continual Sabbath of reſt. This was about the latter end of King *Henries* Reign, and continued a great part of the time of King *Edward* the Sixth.

After this, in the perſecuting days of Queen *Mary*, as ſoon as the Biſhop of *Coventry* heard the fame of this *John* aforeſaid, being ſo ardent and zealous in the Goſpel of Chriſt, eftſoons he ſent his Letter to the Mayor and Officers of *Coventry* to apprehend him; but it chanced otherwiſe by Gods Divine providence, diſpoſing all things after his ſecret pleaſure,---who ſeeing his good Servant broken and dried up with ſo many extraordinary torments, would in no wiſe heap too many ſorrows upon one poor ſilly wretch; nor would commit him to the flames of fire, who had been already baked as you would ſay, and ſcorched with the ſharp flames of inward afflictions. And therefore inſtead of apprehending him, it came to paſs that his Brother *Robert* (being both ſtronger of body, and better furniſhed alſo with more helps of learning to anſwer

the Adverſary, being a Maſter of Art in *Cambridge)* ſhould ſuſtain the conflict.

For as ſoon as the Mayor of *Coventry* had received the Biſhops Letter for the apprehenſion of Maſter *John Glover*, he ſent forthwith a privy watch-word to the ſaid Gentleman, to convey himſelf away, who was no ſooner departed out of the houſe, but the Searchers in the ſight of the Sheriff and others, ruſhed in to take him; but miſſing of him, one of the Officers going into an upper Chamber, and finding his Brother *Robert* lying on his Bed, and ſick of a long diſeaſe, was by him incontinently brought before the Sheriff; which Sheriff did what he could to diſmiſs him, ſaying he was not the man for whom they were ſent; yet being feared with the ſtout words of the Officer contending with him to have him ſtayed till the Biſhops coming, he was againſt his will conſtrained to lay him faſt till the Biſhop came.

Here

Here follow ſome Obſervations concerning Outlandiſh Martyrs.

THomas *Gravell* being asked of one of his friends, to what death he was adjudged, anſwered, I know well, ſaid he, that I am condemned to die, but I am regardleſs to what manner of death, knowing aſſuredly that God will aſſiſt me, let the torment be what it will.

A Prayer fit to be uſed by ſuch as are to anſwer in and for the defence of the truth, compoſed by Geofrey Guerin, *Martyr.*

O Lord God, which art the fountain of all wiſdom and knowledg, ſeeing it pleaſeth thee to call me at this time to make confeſſion of my faith, and to defend thy truth, inlighten (thou Lord) mine underſtanding, which in it ſelf is full of darkneſs: Confirm and ſtrengthen my memory, and grant that the things which I have heard, read, or learned out of thy holy Word, may now be ſuggeſted unto me afreſh by thy bleſſed and holy Spirit. Oh prepare thou my heart and tongue to ſpeak boldly and freely, and yet in all reverence and humility, that which beſeemeth me. Let neither the flatte-

ries

ries of the world, the subtilties of Satan, nor counsel with flesh and blood, ever turn me at all from that obedience which I owe to the bearing witness to thy truth, and confession of thy Christ. Imprint in my heart, dear Father, I pray thee for Christs sake, those precious promises which thou hast made in thy Gospel to all such as in uprightness of heart shall confess thee before the Princes and Potentates of this world, assuring me, that thou herein wilt be both God and guide unto me. *Amen.*

Certain reasons why the faithful ought neither to fear nor shun going to Prison for the Gospels sake, by John Morall, *Martyr.*

LET us not, my Brethren, fear the Prisons, seeing they are Christs Schools and Colledges wherein Gods Children learn their Fathers Lesson. There we find him true in his promises. Peradventure you may have proved as much by experience sundry ways, but he manifests himself in no sort comparably to his Children as in the Prison. There he gives them courage to overcome darkness, odious savours, bonds, hunger, thirst, cold, mocks, stripes, torments, tortures, &c. In a word, our Prisons are Schools of defence, where we learn how to ward off all the blows that the World, Flesh or Devil would foil us with; all which we learn of our Master and Captain Christ, who enables us

us both with will, skill, and ability to give them the repulſe---In theſe Priſons we are quit of the vain alurements of the World. Here we are freed from fear of meeting Idols in the ſtreets. Here may we without check call upon God, and ſing Pſalms unto him; ſo as Priſons for theſe reſpects are rather little Churches than Priſons. And therefore let us not refrain to hear Sermons for fear of going to Priſon.

A ſweet conſolation for ſuch as are condemned to dye for the truth, pronounced by Giles Tilleman *to* Juſtus Jusberg, *the night before he ſuffered.*

GOod God, ſaith he, how wonderful are thy Divine Secrets! You ſee here, *Juſtus*, our dear brother and fellow Priſoner, to be caſt and condemned before the judgment-ſeat of man, forſaken, and ready to be taken away as the off-ſcowring and dung of the earth; but we notwithſtanding, my Brethren, ought to hold and eſteem him for the dear Child of God, according to the Decree of the Heavenly Father: You have all heard from his mouth the * confeſſion of a true and right worthy Chriſtian, an evident Argument of that conſtancy and fortitude wherewith God hath endued this holy Confeſſor,

* *Which in effect was this: Brethren, you ſee that my end approacheth, which howrather*

ſoever I fear as a man, burthened with this body of ſin; yet am I reſolved as a Chriſtians, joyfully to endure it, being aſſured that all my ſins are faſtened to the Croſs of my Lord Jeſus.

rather to ſerve us for matter of imitation, than any large commendation. We ought not to be offended for the worlds judgment, or for the low and abject degree of our Brother, if you diligently call to mind the ſufferings of our Saviour, whom we ought to follow ſtep by ſtep. It is written of him, that *we have ſeen him ſmitten of God*, and that for our ſins; which gives us to underſtand, that he ſuſtained more terrible torments, than if all the World and Hell it ſelf had combined in one, to deviſe all the inſtruments of cruelty. Now the Diſciple is not above his Maſter, ſaith our Saviour. If the World hate you, it hated me before you. This is the condition of Chriſtians, which if ever, thoſe who now profeſs Jeſus Chriſt, do taſte and feel. We then repute *Juſtus* our Brother, a moſt happy creature, in that you ſee him ſo ſtrong in the Lord, and in the power of his might, that he eſteems as dung, whatſoever this preſent life affords, that he may continue ſtedfaſt in the pure profeſſion of the Doctrine of God. Oh my Brother, continue to confeſs with conſtancy the truth of God, according

Chriſt on whoſe mercy I wholly caſt my ſelf.

according to thy good beginning, even to thy laſt breath. This Godly man having finiſhed this his exhortation, turning him towards the ſtanders by, ſaid, Brethren let us, I pray you, proſtrate our ſelves, in commending the ſoul of this our Brother into the hands of God: And thus he began his Prayer.

Everliving and eternal God, Father of our Lord Jeſus Chriſt, who beholdeſt our hearts, governeſt our actions, and heareſt the prayers of thy poor diſtreſſed Servants, we are all here before thee, calling upon thy name, being aſſured by the means of our Lord Jeſus Chriſt, that thou wilt hearken to our requeſts, and grant what we in his Name ſhall ask of thy bounty and liberality. We now intreat thee of thy good pleaſure to confirm and ſtrengthen the ſoul of this thy Servant, even unto his laſt gaſp; and when that laſt hour ſhall come, in which he is to glorify thee, by yielding up his body a Sacrifice, that thou wouldeſt receive his ſoul pure and ſpotleſs into thine eternal joys. The Prayer ended, *Juſtus* uſed this ſpeech, *I feel a light which refreſheth me with joy, far above that I am able to expreſs, deſiring nothing more now, than to be diſſolved, and to be with Chriſt.*

The

The Prayer which Baudicon Oguier *used when he was apprehended.*

NOT only now, Lord, to be a Priſoner for thy ſake, but give me grace alſo that I may boldly confeſs thy holy truth in all purity before men, and ſeal it with this body burnt to aſhes, for the edification of thy little flock.

A memorable example of Gods judgement upon one that for fear of death, fell from the confeſſion of the truth.

A Certain Prieſt having recanted, one *Philbert Hamelin*, who had been lodged in the Prieſts houſe, and was by the ſaid *Philbert* (as he thought) ſoundly converted, endeavoured all he might the recovery of his Oaſt; but perceiving that he had indeed renounced Jeſus Chriſt, ſaid unto him the day he was freed out of bands, O more than wretched Caitiff, is it poſſible that for the ſaving of thy life for a few days, thou haſt thus forſaken the truth? Know therefore, that howſoever by your cowardlineſs you have

This Philbert Hamelin *was alſo burnt at* Burdeaux, *his tongue being firſt cut out; who yet by the lifting up his eyes to Heaven, expreſſed much conſtancy and joy in the holy Ghoſt.*

have eſcaped a corporal fire that you ſhall not thereby lengthen your days, for you ſhall dye before me; nor ſhall the Lord favour you ſo much as to dye in his quarrel, but ſhall be an example to all the Apoſtates. He had no ſooner ended his ſpeech, but the Prieſt going out of the Priſon, was ſlain by two Gentlemen, which bare him ſome old grudge: Which fact being related to *Hamelin*, he avouched that he was altogether ignorant thereof, and that whatſoever he ſpake, proceeded meerly from the Spirit of God, who had directed his tongue (as it ſeemed) to pronounce upon him his definitive ſentence. Whereupon he then gave ſuch a fruitful exhortation concerning the providence of God, as awakened the conſciences of many, who by means thereof, were won to the Truth.

Good, whilſt we are at liberty, to learn the Pſalms of David *by heart.*

ARchambaut *Seraphon*, out of a Letter to his wife, at the latter end thereof. My Brethren, ſaith he, I beſeech you in the name of God, to learn; oh that you would learn *Davids* Pſalms while you have time and leiſure! for when you ſhall be ſhut up into dark Priſons, you ſhall not then have either in a ſmall or great Letter, to ſee how one part depends on the other. Of this I tell you to my great ſhame, for if I ſhould ſay

I was not often forewarned thereof, you know the contrary. Nor know I now what to do, but even to humble my ſelf before the Lord, crying to him, and ſaying, Mercy, mercy, Lord have mercy upon me. O how happy is he who hath ſtored himſelf with faith and knowledge, as Oyl in his Veſſel, againſt the coming of the Bridegroom!

Oh my friends, I do you to wit, that albeit my Keeper uſeth all the extremity he can againſt me, to puniſh me, yet the Lord ſends in unto me plenty of ſpiritual conſolation, yea, and of corporal food alſo in abundance: And my hope and confidence in God is, that he ſhall ſooner be weary of puniſhing, than I of ſuffering.

Being required by his Judge to ſubſcribe to his confeſſion, he anſwered. *Yes, yes, ſir, I am ready to ſign it, not only with Ink, but alſo with my blood.*

God can turn the hearts of ſuch as have vexed us, to miniſter comfort unto us.

YOu heard a little before, how this mans Jaylor did his utmoſt to add affliction to his bands, but ſuch was his ſweet carriage of himſelf before his adverſaries, that not only his Jaylor relented into tears, but in the evening comes himſelf into his Priſon, uſing what arguments he could to comfort him, ſaying, Be not afraid, God will ſtand by you, nor ſhall they do you that hurt,

hurt, which you think they will. The Martyr answered him, I am of good comfort, I thank God, being ready to suffer what it shall please him to lay upon me; *If life, life be it*; *if death, death be it.* And so he bade me good night, praying for me as he went, and I also for him, that God would be merciful unto him. Brethren, it is scarcely to be imagined, with how great consolation God furnished us withall, which maketh us so strong and joyful, that Death, Sword, Gibbet and Fire, seem to be nothing unto us.

A good Speech of a good Wife, sent in a Letter to her Husband, who suffered for the truth at Lyons.

THere is one passage in your Letters, saith her Husband, which doth not a little comfort me, namely, That albeit you are loath to leave me, yet you had rather have no Husband at all, than to have one that should betray the cause of Christ.

His name was Claude de la Canefiere.

The

The foundation of the true Church.

WIlliam *Noel* being asked at the Stake, what was the foundation of his Church, and who were the ancient Fathers, cryed, saying, *Jesus Christ, Jesus Christ, and his Apostles,* and said no more.

The humility and constancy of a Martyr, was the means to convert his Executioner.

SImon *Laloe* having received his sentence to dye, as the Executioner came into the Prison to bind him, and to bring him to the place where he was to suffer, *Simon* with a joyful countenance received him, and entertained him with this speech, *My friend, I never looked on any which gave me so good content as your self*; with other words besides, so as the man burst out into tears being in the Cart with him; who full sore against his will proceeded to execute him; *Simon*, before he took his death, prayed with great vehemency of spirit for his enemies, and then suffered the extremity with great joy: Concerning whose Martyrdome, the Executioner called *Jaques Silvester*, took it so to heart, and confirmed him in such wise in the truth, that he resolved utterly to give over this base condition, and never more to shed innocent blood; so as a while after he gat him to *Geneva*, there to live as

a

a Profeſſor of the Goſpel. Theſe with other ſigns of his true converſion, were teſtified by credible perſons, who were not only preſent at the death of the ſaid Martyr, but had conference afterwards with the ſaid Maſter *James Silveſter*, helping to comfort and confirm him, and to reſolve his doubts he had about obtaining forgiveneſs of his ſo many offences; but eſpecially touching innocent blood, which he as a woful inſtrument had ſhed.

Why the Martyrs made their appeal from an Inferior, to an higher Court.

NOT ſo much, ſaith the Story, to eſcape the ſentence of death, but that they might thereby the more fully publiſh and ſet forth the Doctrine of the Son of God before the great Ones of the World; as alſo that they might have the uſe of their tongues (which otherwiſe were uſually cut off) to glorify God withall while they lived.

At the Stake he lifted up his eyes to Heaven, and ſo held them faſt fixed even to the death; and notwithſtanding the vehemency of the fire, he moved no more, than if he had felt nothing; whereat all the people were aſtonied; the talk alſo went, that one of the Parliament ſhould ſay, *that if the* Lutherans *dyed thus, it would do their cauſe more hurt than good.*

The

The fruit of Conſtancy.

IT ſo happened that a poor Sherman being impriſoned for the truth, was through weakneſs turned from holding faſt that which he had profeſſed, and therefore at the burning of one *William Allencon*, was condemned to recant, and to be preſent at his death. When the day was come, that the ſaid ſentences ſhould be put in execution, the Lord aſſiſted the ſaid *Allencon*, ſo to recall this poor man by his earneſt exhortation and example of conſtancy, that he received new courage, and requeſted the Judges, that either he might be ſent back again to priſon, or elſe that he might be burned with the ſaid *Allencon*, meaning to make no other recantation than by his death, confeſſing the ſame truth as *Allencon* did. In this conſtancy died theſe two Martyrs of Jeſus Chriſt. *Allencon* the *7th* of *January*, the other the Tueſday following, the *10th* of the ſame Month, in the year 1554.

Conſolation ſent in of God.

A

A Confeſſion of Faith, written by Chriſtopher Smith, *Miniſter and Martyr, directed unto the faithful Congregation in* Antwerp, *fit for all Chriſtians to read for their edification in Chriſt Jeſus; eſpecially concerning the Doctrine of the two Sacraments, Baptiſm, and the Lords Supper.*

THE bleſſed Apoſtle Saint *Paul*, in his Epiſtle to the *Epheſians* tells us, that there is but one Lord, one Faith, one Baptiſm, one God and Father of all; ſo do I here declare and confeſs, that there is but one eternal life, into which none can enter, but by one way, there being but one Sacrifice, by which reconciliation is purchaſed by one Mediator Jeſus Chriſt, Sovereign High Prieſt, according to the order of *Melchiſedeck*; the only King of Kings, Lord of Lords, the only Doctor, Paſtor, and true Prophet of his Church. For which cauſe he is rightly called Jeſus, that is to ſay, Saviour: *For he ſhall ſave his people from their ſins.*

This our Saviour is true God, of the proper eſſence and ſubſtance of his heavenly Father, begotten before all Worlds, being the expreſs Image of his Perſon, of the ſame ſubſtance, wiſdom, power, and eternity: Who when the fulneſs of time was come, was born of a holy and pure Virgin, called *Mary*, by the vertue and operation of the holy Ghoſt, ſhe not knowing a man being made

made in all things like unto us, ſin only excepted; ſo as now he is, and ſo remains true God and true Man in one Perſon, of whom, by whom, and from whom we receive all things which appertain unto eternal life. In him we live, move, and have our being. He is the Door of the Sheep, the Way, the Truth, and the Life. He is the head and foundation of his Church, and of everlaſting ſalvation.

By faith we are ingrafted and incorporated into him, as the members into the head, as the branches of the Vine, into their ſtock and roots. The fruits we bring forth are his, the works we do, being the works of the Spirit, are his. For without him we can do nothing. And as the branch in the Vine is fruitleſs, unleſs it abide in the Vine; ſo is it with us in like manner, if we remain not in Chriſt.

Now albeit Jeſus Chriſt our head be aſcended into Heaven in regard of his bodily preſence, and is ſet down at the right hand of his heavenly Father, yet hath he neither left nor forſaken his Church, but governs, orders, and directs it by his holy Spirit; with which Spirit the Miniſters of the Goſpel being endued, they thereby preach and publiſh the Word of God to the edification of the Church; ſo as, whoſo heareth them, hears Jeſus Chriſt, and whoſo rejects them, rejects Chriſt himſelf.

The

The ſame good Lord Jeſus Chriſt, for our greater conſolation (knowing the infirmity of our faith) hath left us ſigns and memorials of his grace, and ſundry benefits to be uſed in his Church to the end of the World; that by them, as by Divine exerciſes, our faith might be more augmented, fortified, and ſtrengthened.

The Seals of grace, commonly called Sacraments, are not many in number, but are only two, to wit, Baptiſm, and the Lords Supper. By Baptiſm we are received into the holy Church, as Citizens with the Saints, and of the houſhold of God. By the Supper of the Lord, we are nouriſhed up, and our ſouls fed unto eternal Life. In Baptiſm we are waſhed from our ſins; it being the Laver and Bath of our Regeneration and Renovation, in the Blood of our Lord Jeſus Chriſt. In it, God renews and confirms to us his Covenant which he formerly made with *Adam*, *Abraham*, *Iſaac*, and *Jacob*. The Covenant is not changed, but the ſign only, namely, the knife, into water; and the Circumciſion or cutting of the fore-skin, into Baptiſm or waſhing, Chriſts blood being ſhed, no blood now muſt be ſhed. Water is now only the ſign of the waſhing away of our ſins, which alone ſets forth the vertue of Chriſts Blood ſhed. Nor [redacted] the aged and grown in years only called to the Communion of this Divine Seal of the Covenant; but alſo little Infants new born, to whom as to the other apper-

tains this ſign of the Covenant alſo; as in times paſt, Circumciſion belonged to the children of the *Jews*. For this cauſe Chriſt commanded that they ſhould be brought unto him, ſtiling them Heirs of the Kingdom of Heaven, *Matth.* 19. 14. For this cauſe alſo the Children of Believers are called Holy, by Saint *Paul*, 1 *Cor.* 7. 14. Seeing the promiſe of Salvation in Chriſt, belongs to them, as ſaith Saint *Peter*, *Acts* 2. 39. And therefore the Apoſtles baptized whole Families, *Acts* 16. 15. As *Abraham* circumciſed all his houſhold, *Gen.* 17. 23. And as Circumciſion was given but once, ſo ought we to be but once baptized. The dignity of the Miniſter avails nothing here, but the ordinance and inſtitution of Chriſt only. For *Judas* alſo baprized, preached, and wrought miracles as well as the reſt of the Apoſtles. The Prieſts of *Baal*, and Idolaters circumciſed Children as well as the Sons of *Aaron*, to whom it was of like effect. All ſuch who are of age, and have not yet been baptized, ought to be inſtructed and taught, and muſt then make profeſſion of their faith, before they receive Baptiſm. None are therefore condemned ſimply for want of Baptiſm, but for contemning Baptiſm, which is the ordinance of God. As St. *Bernard* and St *Auguſtine* both aver. *Bern. Epiſt.* 70. *Auguſt. lib.* 3. *de Queſt. Vet. Teſt.* Otherwiſe we ſhall make of Water, an Idol. In the uſe of Baptiſm we reject all vain needleſs Cere-

Ceremonies, and whatsoever superstitious Rites that are added to the Ordinance of Christ, to obscure it withal.

That we fail not to forget the painful sufferings and death of Christ, with the consequents thereof; or that by distrust and unbelief, we be not drawn to seek salvation by unlawful helps, our Lord Jesus Christ hath ordained the other Sacrament of his Body and Blood, to be given and received, in remembrance of his bitter death and passion, and so of that Sacrifice which he once offered for us upon the Cross, for the remission of our sins. As by the course of Nature we are only once born, and no sooner born but we have need daily of corporal food; so being once born of Water, and of the Spirit, we have daily need of spiritual nourishment, that thereby we may grow to a perfect man in Christ. To which end the Body and Blood of Christ serveth, which in this Sacrament are given us for our spiritual meat and drink. Now as we have in Baptism Water for a natural and visible sign; so have we in the Supper, the natural and outward signs of Bread and Wine, which do assuredly seal up unto us the supernatural, spiritual and invisible meat and drink of the soul, which by Faith we receive, and are made partakers of.

For this cause the outward signs bear the Name of the Body and Blood of Christ, even as the Rock in the Wilderness is called

Chriſt. And that we might the better be put in mind what things theſe ſigns ſeal up unto us, and what they preſent and exhibit to our outward ſenſes; this is the Reaſon why they bear the Names of the things which they ſhadow out and repreſent. Thus the Paſchal Lamb is called the Lord's Paſſover; and the Cup is called the New Teſtament, becauſe (as ſaith *Fulgentius*) it ſhadows and repreſents it forth unto us. Theſe Sacramental expreſſions have always been thus underſtood in the Chriſtian Church; as in the Writings of *Tertullian*, *Auguſtine*, and *Ambroſe*, &c. may be ſeen.

But as Chriſt deceives none, ſo gives he not in the Sacraments any idle or empty ſigns to beguile us with. For even as we receive true bread and true Wine from the hand of the Miniſter, ſo doth Jeſus Chriſt make us thereby truly partakers of his Body and Blood, unleſs we by our own unthankfulneſs and incredulity, reject and deſpiſe the ſame. For this cauſe St. *Paul* calls the holy Bread broken, and the holy Wine poured out, the Communion of the Body and Blood of Chriſt, 1 *Cor.* 10. 16. Now to accompliſh this Communion, there needs no Tranſubſtantiation, nor any mutation of the Bread, nor any confuſion or mingling of the Body of Chriſt with the Bread. For this holy Banquet was not ordained [illegible] the Bread ſhould be turned into the Body of Chriſt, but for our ſakes; namely, that we thereby might

might partake of Chriſt with all his Gifts, Riches and Benefits, and ſo be made one body and fleſh with him. Which to effect, it is not expedient that he ſhould come down unto us by any corporal or bodily preſence of his fleſh or blood. For as Man and Wife united together by the band of Matrimony, are one body, and one fleſh, tho far diſtant each from other; ſo is it between Chriſt and the Church his Wife; who altho, in reſpect of bodily preſence, they be ſevered one from another, yet doth not the Church ceaſe for all that to be fleſh of the fleſh of Chriſt her Husband, and bone of his bones, becauſe they are joyned together by the band of a ſpiritual Marriage. For Chriſt by his Spirit dwells in the heart of every true Believer; and ſo alſo have all the faithful their converſation (in Spirit by faith) with him in Heaven, where he ſits at the right hand of God his Father. Thus we conceive Chriſt to be with them one body and fleſh, and bone of their bone, and alſo of the ſame blood. And therefore they groſly err, who being ignorant of the Sacramental words, do take, as Saint *Auſtin* ſaith, the ſign for the thing ſignified, *Auguſt. lib. Doct. Chriſt. cap.* 5. by not lifting the eyes of their minds higher than the external and outward ſigns which were ordained, that men clothed with fleſh and blood, weak and earthly, might by means hereof be carried up to things inviſible, which the Sacraments do ſignifie.

What need we then make Idols of theſe outward helps, or to attribute to them more than is requiſite? And yet we muſt beware that we neither neglect nor contemn them, which we ſhall then warily do, when we uſe them according to his Inſtitution who ordained them. The outward Elements do not ſave us: it is Faith in Chriſt that quickens and ſaves us, not the External Helps.

Lo here, my brethren in Jeſus Chriſt, my Belief, wherein I purpoſe to live and die. And tho an Angel from Heaven ſhould come and tell you the contrary, yet do not ye believe him. The Lord confirm you in his Truth. *Amen.* Pray to God for me alſo, that I may ſtand ſtedfaſt in the Truth by the power of his Holy Spirit. Out of Priſon, *July* the 9*th*, 1564.

John Fi leul, Julia Leveile, *who were burned at a place called* Saint Pierce la Mouſtier, in *France.*

THeſe Two conſtant Martyrs being threatned, if they conſtantly perſiſted, to be burned alive, and to have their Tongues diſmembred; or otherwiſe only to be ſtrangled, and to have the uſe of their Tongues; contemned the Offer ſaying; *You would fain have us to renounce our God for ſaving our ſelves from a little pain; but it ſhall not be ſo.* And looking one upon another,

another, ſaid, *We are ready not to loſe one or two of our members, but the whole body, and to be burned and burned again in the defence of the Truth; for which torment that ſhall laſt but for a moment of time, we ſhall be eternally bleſſed.*

An Officer preſenting them a Crucifix, which he put into each of their hands, not having their hands at liberty, they threw it from them with their teeth; ſaying, that they were now to bear a more noble and excellent Croſs than that. Whereat the Officer being highly offended, commanded them to offer their Tongues to the Executioner to be cut out, which they willingly did.

In theſe Two Martyrs the Lord manifeſtly ſhewed to the ſight and knowledg of all the beholders, that he hath not tied the Faculty of ſpeaking to the Inſtrument of the Tongue. For being deprived of the uſe of them, the Lord, notwithſtanding, reſtored to them ability of ſpeech; inſomuch as they were heard to uſe theſe words at the Stake, *We now bid adieu to ſin, to the world, the fleſh and the Devil; they ſhall never vex us more.* And whilſt the Executioner was putting Brimſtone and Gunpowder to them, *Filleul* ſaid unto him, *Salt, and ſalt thoroughly this vile fleſh.* After the fire was kindled, and had riſen to their faces, they were forthwith changed, without any appearance of the ſtirring of their bodies.

Here follow a few ſhort ſentences which Tertullian, *and others, wrote in the defence of the Chriſtians.*

CHAP. I.

IT is not permitted to Chriſtians, to have their Cauſe publickly heard; yet if the hatred be ſo great which is born againſt them, that it hinders their Cauſe to be heard; at leaſt, let it be lawful for them to manifeſt the truth of their Cauſe ſecretly by writing: which otherwiſe hath no plea for it ſelf, in regard of its own condition, which is to be as a poor Stranger here on Earth; and how eaſie a matter is it for Strangers to be encountred with enemies?

This Doctor, the firſt among the Latine *Fathers, lived in the Year of Grace,* 200.

Now thus are our Adverſaries affected towards us, that they condemn our Cauſe before it be heard; which if it were equally heard, could not be condemned by them. But is there any thing more unjuſt than to hate that which is not known? Seeing then men hate what they know not, why ſhall it not

not be granted to us to follow what we know; and being known, could not be so maligned as it is? Truly this is a great fault, which plainly appeareth among men, in that they proclaim thorow City and Countrey, that Cities are beſieged by reaſon of the Chriſtians; and, ſay they, that now every Sex, Age, Condition and Eſtate, take unto them the Title of a Chriſtian. And yet that which moves them ſo to do, is not juſtly weighed of them who find the fault. Moreover, the blindneſs of men appears in this, that they accuſe us to be evil doers, but the Cauſe of Malefactors is heard, ſifted, and pleaded; only to Chriſtians it is denied, not being ſuffered to utter that which would make their Cauſe underſtood, nor to defend the Truth; which hinders the Judg from ſhewing himſelf Juſt.

CHAP. II.

YET this falſe rumor runs for currant, that the Chriſtians kill, and then eat their own Children, and that they commit abominable Inceſts; which the Judges by force make them confeſs, whom they retain in bands; altho the ſame thing was forbidden by *Trajan* the Emperor, to whom *Pliny* the ſecond wrote thus, *That after long inquiry, he found nothing in the practice of*

Christians but this, That they met together in the night, to sing Psalms to Jesus Christ, and unto God; to confer about Religion, forbidding Whoredom, Adultery, and all other Vices.

CHAP. III.

BUT seeing the Truth condemneth that which men impose upon us, their last refuge is, to blear our eyes with the Authority of their Laws; which, say they, must not be repealed.

CHAP. IV.

NOW when they say unto us, that we ought not to live, therein they manifest their tyrannous Government, not pretending Law so much as Force and Violence. And as touching the Law they speak of, may not men fail in framing of Laws, and therefore correct and repeal what they have enacted? Doth not experience daily manifest so much, that ancient Laws are abrogated by enacting of new?

Thence it follows, that neither length of time, nor authority of the Law-maker, makes Laws to be good, but only such as

as are grounded upon Juſtice and Equity.

Juſtly may that Law then be ſuſpected for bad, if it will not ſuffer it ſelf to be tried; and is unjuſt, if not being examined, it yet takes place.

CHAP. V.

AS for Antiquity, againſt which you tell us, we Chriſtians tranſgreſs, you make it your god, *and yet your ſelves from day to day live as you liſt, holding that faſt which ye ought to forgo, forſaking that which ye ought to retain.*

Now to your ſlanders I anſwer, That we are accuſed of horrible Impieties committed by us in ſecret. They ſay we kill little Children; and when the Banquet is ended, and the Candles put out, that we commit all Abominations.

We are often ſurprized in our Meetings; violence is often offered us in our Congregations: but who ever found amongſt us children wallowing in their blood? Let him, I ſay, come forth that hath ſeen any ſhow of uncleanneſs committed amongſt us with women, and teſtifie the ſame to our faces: Yea, had any ſuch Villanies been found, would it hitherto have been concealed? *If you reply, that we commit them in ſecret, who*

then

then hath made you acquainted with it? If ours have not revealed it, how could you learn it from ſtrangers, who are not received into our Aſſemblies?

CHAP. VI.

AS for flying Reports, every one knows the nature thereof. Hear-ſay ſeldom utters truth, but for the moſt part fictions: yea, and that which ſometimes is truly reported, hath, notwithſtanding now and then ſome untruths mixed therewith, *either adding to, or detracting from truth.*

CHAP VII.

NOW we refer our ſelves to the Judgment of theſe mens conſciences which thus blame us: *If it be not a thing abhorring from common Honeſty, yea, from the Law of Nature and Nations, to butcher ſilly Infants; (or as they ſay) the Candles being extinguiſhed, to commit ſuch execrable Villanies.*

CHAP.

CHAP. XXX.

AGain in that it is objected, that we offend the Majeſty of Princes; be it known unto all men, *That we pray continually for their health; we pray, that God would grant them long Life, conſtant Victories, powerful Armies, faithful Councellors, good and loyal Subjects.*

CHAP. XXXVII.

Moreover, how ſhould we rebel againſt our Superiors, ſeeing we patiently ſuffer the wrongs offered us on all hands? How oft have you exerciſed your cruelties upon poor Chriſtians? How oft have the mad multitude invaded us, only by their own Authority, aſſailing us now with fire, then with ſtones? But where is the vengeance that hath been taken by us for all this, albeit in one night a little fire might have ſufficiently effected it? *But God forbid, that ſuch a fire kindled by men, ſhould take vengeance of the contempt of the Doctrine of God.* Alas! do ye think, that multitudes of men are wanting to us? Strange Nations, which war againſt you, have their Territories limited; but we Chriſtians are diſperſed over all the world.

World: Your Cities, Villages, Courts, Armies, yea, your Houſes are repleniſhed with thoſe of our Profeſſion: *Only your Temples, we leave to your ſelves So as unleſs we were taught rather to be killed, than to kill*, we might, and that without Armies aſſail you with one conflict: *We deſerve then, to be rather eſteemed your Citizens than your Enemies.*

CHAP. XXXVIII.

COnceit not that then, of our Aſſemblies, which rather ought to be attributed to factious and ſeditious Conventicles; for among us there is not the leaſt ſemblance thereof. In our meetings we affect neither Ambition nor Vain-glory.

CHAP. XXXIX.

BUt when we meet, it is to call upon God with one heart. In our Prayers we pray for Princes, and for thoſe that govern under them; for Principalities, for Kingdoms; that in all things they may enjoy Tranquility. We meet together, to call to mind the Holy Writings, and to apply the ſame to the time, and our ſeveral occaſions. Our meetings are for the nouriſhing of our Faith,

Faith, by holy admonitions; for the increaſe of our Hope, to confirm us yet more therein, to teach and learn the Doctrine of Gods Commandments. We uſe Exhortations, Correctious, with the Divine Cenſures. *If any have failed, that he be excluded from Common-Prayer and from aſſembling with us; There are appointed approved Elders, who govern, having obtained this honour by credible witneſſes, but not by Bribes. For the things of God ought not to be purchaſed by money. All who are of Ability, contribute ſomewhat monthly, or when they will (for none are conſtrained). This ſo gathered, is kept for the Churches ſtock: For we laviſh forth nothing thereof upon banquets, or merry meetings, but the whole is imployed for the cheriſhing of the poor and needy, for the burial of the dead. for maintaining of poor Orphans; to breed Scholars, to relieve the Aged that are impotent, and is beſtowed on thoſe who are in priſon for maintaining the Truth of God. Ought this Aſſembly of Chriſtians then to be ſtiled a Conventicle, in which none have cauſe to complain? Do we ever come together to wrong any? Or when the Faithful meet, ought not their Aſſembly to be ſtiled a Senate, rather than a Factious Meeting?* This Title appertains to thoſe who conſpire againſt the godly, who ſhed innocent blood, and in the mean while alledg, that the Chriſtians are the cauſe of all the evils that fall out in the world. If the

River

River of *Tyber* overflow, or if *Nilus* overflow not, to water the Countrey: If there be a Drowth, an Earthquake, Famine, or Peſtilence, then by and by, kill a Chriſtian.

CHAP. XL.

NOT only the blind multitude rejoyce at the Cruelties which are exerciſed againſt us, but even ſome of the principal in Authority, who rule over them. O ye Judges then, who glory in killing the Chriſtians; *condemn, torment, and cruſh us to peices.* For ſeeing our God ſuffers us to be thus evil entreated, *your Injuſtice ſhall ſet forth our Innocency. Notwithſtanding, be ſure, that your Rigor ſhall increaſe our Number, ſeeing the Blood of the Martyrs is the Seed of the Church. And as for us, our Patience, which you term Obſtinacy, ſhall ſufficiently declare, that the cauſe for which we ſuffer, is ſo condemned by man, that in the mean while it is approved of God.*

The ſame Author in his firſt Book written to Scapula, *Governor of the City of* Carthage.

THE true Chriſtian is Enemy to no man living, much leſs to his Prince, whom he knows to be ordained of his God: in which reſpect he both loveth, reverenceth, and honoureth him. We give Honour to our King then, ſo far as is lawful for us, and expedient for him: That is to ſay, as to a man under God, who holds whatſoever he hath from God, and is inferior to none but to God.

Saint Cyprian *in the firſt Treatiſe againſt* Demetrian.

THOu ſaiſt, that many complaining of us; Suppoſe that the Wars which are often raiſed, that the Peſtilence, Famine, and foul weather, fall out for our ſakes; yea, that all the troubles which happen in the world, *ſhould be imputed unto us, becauſe we ſerve not your gods; yet know, that it is rather becauſe our God is not ſerved by you.* *This holy man flouriſhed in the year* 249.

Arnobius

Arnobius *againſt the* Gentiles, *in whoſe time ſuch cruel Perſecution was raiſed againſt the Chriſtians in the* Eaſtern *parts, that in leſs than Thirty days were martyred in divers Provinces, about* 20000. *perſons, as well women as men, chiefly becauſe of the Chriſtian Aſſemblies.*

This holy perſonage flouriſhed in the year of Grace, 286.

WHO in the perſon of *Celius*, an Heathen, recites the Crimes which of old were imputed to Chriſtians; and in the perſon of *Octavius*, a Chriſtian, anſwers all his ſlanders.

Thou ſaiſt, our number increaſeth.

Which is no ſign of error, but a teſtimony of praiſe. *We are ſufficiently known to our ſelves; and the badg whereby we are known each to other, is Innocency and Modeſty. Thus we love one another, and know not what it is to hate. Thus we acknowledg our ſelves Brethren, the Children of one Father, Fellows together of the ſame Faith, and Inheritors of the ſame Hope.*

Thou ſaiſt, our Religious Exerciſes are performed in ſecret.

But our Religion is neither hidden nor unknown, a beit we have neither Temples nor Altars, we worſhip our God in Spirit, we adore him in our hearts; our care is to exerciſe

cise our selves in Innocency, Justice, and continual Supplications; we fly and abhor wickedness. And these are our Sacrifices.

But thou saitt, we are poor.

Our Poverty ought not to be cast in our teeth to our disgrace, but sounds rather to our glory. Nor can he be said to be poor, who having made God his Riches, contents himself with what he hath, and covets not that which is anothers. Our God contemns us not for our Afflictions; nor is he unable to relieve us: but whilest he governs his wisely and lovingly, he thereby exerciseth and trieth their Patience. And as for the Torments which we endure, be it known, that Gods true Soldier is not forsaken, tho he suffer; nor yet in dying, perisheth, or is overcome.

This little book passed not abroad without inestimable fruit, and caused many to have a better opinion of the Christian Assemblies than before: yea it stirred up others to enquire more diligently into the truth of the Gospel. Some of the *Sorbonists* were not lacking to frame an Answer to it. But it proved not: for these wretched men did nothing but (as they do in all things else) discover their sottish ignorance. One of them, called *Monchi* taking it for granted, that we are Hereticks, who worship God in spirit and truth, bent all his discourse in his book, to shew what punishment was due to such Hereticks: namely, that they ought to be burned; and thereupon cried, To the fire,

fire, and to the Gibbet with them. The other, if not more bloody than his fellow, heaped up a world of enormities together, and charged them all upon us. He was not ashamed only to affirm, that in our Assembles we committed Whoredom when the Candles were out, but that we taught, that there was no God; that we denied the Divine and Humane Nature of Christ, the Immortality of the Soul, the Resurrection from the Dead. In a word, that we denied all the Articles of the Christian Faith. He thus charged us; but never made any proof either of one thing or of another. Hereupon he exhorted Kings and Princes to hew us in peices: Then turned him to the people, and bids them to kill us, without waiting for the ordinary proceeding from the Courts of Justice; endeavouring, if he might, to fill all the world with slaughters and murthers. The third, called *Cenalis*, Bishop of *Auranches*, harped on the same string, but not with such vehemency as the others did before him. And yet was not ashamed for all that, to avouch, that when we met, it was only to satisfie our Carnal Lusts; greatly complaining, that the Judges were no more eager and severe against us, as if hitherto they had not dealt cruelly enough with us; which was the cause, he said, why our numbers increased so much. Among other passages of his books, he hath a strange, but yet a pleasant dispute as concerning the signs

and

and marks of the true Church. For preſuppoſing that which is a Truth, that the true Church hath Notes by which it is diſcerned from the falſe, never mentioning the Word truly preached, nor the Sacraments duly adminiſtred; he affirms, that the ſigns by which their Church may be known, ate Bells: for by them the people are ordinarily touled in together: but that our Church had the noiſe of Guns and Piſtols, by which, he ſaid, we were called together; as belike it was reported among them. This taken for granted, he triumphs, as if he had won the Goal, making a long *Antitheſis* to prove, that Bells are the marks of the true Church. *Bells,* ſaith he, *ring, but Guns thunder; Bells have a ſweet and melodious ſound, the other is full of terror; Bells open the Heavens, Guns open Hell; Bells drive away clouds and foul weather, the other do gather clouds, and are like to Thundring and Lightning*; with many other trim properties beſides, which he marſhals together, to prove the *Roman* Church to be the true Church, only forſooth, becauſe it hath Bells. This is the Paper-ſhot whereby the Faithful are aſſailed by our great Doctors and Maſters, and the pithy anſwer they framed to the Apology imprinted in defence of the poor priſoners.

Strange marks of the True Church.

The

The Concluſion of all by the Author.

THat we ſhould not too much tremble at the Saints Sufferings, take a ſhort view thereof out of the Holy Scriptures, and there thou ſhalt ſee

Iſaac mocked, *Gen* 21. 9. *Jacob* ill intreated, *Gen.* 31. 38, to 40. *Joſeph* falſly accuſed, *Gen.* 39. 17. and then impriſoned, *ver.* 20. An Hundred of the Lord's Prophets hid by Fifty in a Cave, 1 *Kings* 18. 13. *Job* ſitting among the Aſhes, *Job* 2. 8. *Zacharias* ſlain between the Temple and the Altar, 2 *Chron.* 24. 22. *Mat.* 23. 35. *Jeremiah* ready to die in a Dungeon, *Jer.* 38. 9. *Shadrach*, *Meſhach* and *Abednego* in the midſt of an hot fiery Furnace. *Peter* faſt bound in priſon, expecting his Execution, *Acts* 12. 4. *Paul* and *Silas* ſorely ſcourged, and their feet made faſt in the Stocks, *Acts* 16. 23. Of Saint *Paul's* Sufferings, take a further view in the Second Epiſtle to the *Corinthians*, *chap.* 11. *ver.* 24, to 27. Yet this is not all; For look, and thou ſhalt there ſee *Abel*, the righteous, murthered, *Gen.* 4. 8. *John* the *Baptiſt* beheaded, *Mark* 6. 27. *Naboth* and *Stephen* ſtoned, 1 *Kings* 19. 13. *Acts* 7. 59.

James,

James, the brother of the Lord, killed with the Sword, *Acts* 12. 2. Beſides what is further recorded, *Heb.* 11. *ver.* 33, to 37. *Antipas*, Chriſt's faithful Martyr ſlain, *Rev.* 2. 13. And laſtly, ſee *Jeſus Chriſt*, thy bleſſed Saviour and mine, for our ſins, hanging, bleeding, and dying upon the Croſs, between two Thieves, *Luke* 23. 33.

Now to this, our moſt ſweet Saviour, with the Father and the Holy Ghoſt, be Glory, Honour and Praiſe, in all the Churches of the Saints, world without end. Amen.

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A Table directing to the Names of the Martyrs, and to the ſpecial matters that are mentioned in this Book.

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